The Christian Century

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The Postwar Pacific

An Editorial

The Hour Strikes in India

By John Haynes Holmes

In Canadian Prison Camps

By Jerome Davis

Bataan or Business?

By Helen Cody Baker

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In This Issue

JOHN HAYNES HOLMES

needs no introduction to readers of The Christian Century, to which he has been a frequent contributor. To the public generally Dr. Holmes is best known as one of America's leading pacifists, and among the nation's liberals he is honored as chairman of the American Civil Liberties Union. New York knows him best as minister of its Community Church and as a tireless champion for more than a generation of civic righteousness and political reform.

JEROME DAVIS

is director for Canada of the War Prisoners' Aid of the Y.M.C.A. He served for thirteen years on the faculty of Yale Divinity School. His withdrawal from this position because of differences with the board of trustees was the occasion of widespread controversy, on which The Christian Century commented in its issue of June 9, 1937. Dr. Davis has also served as president of the American Federation of Teachers.

HELEN CODY BAKER

is publicity secretary of the Council of Social Agencies of Chicago. As chairman of the National Social Work Publicity Conference and as a member of the executive committee of the National Conference of Social Work, she became known to social workers throughout the country. She has taught at Northwestern University, Evanston, Ill. She is co-author with Mary Swain Routzahn of *How to Interpret Social Work*, a frequent contributor to leading magazines, and the writer of a weekly column for the *Chicago Daily News*.

Coming

A series of autobiographical articles by Kermit Eby will shortly begin to appear in these columns. Mr. Eby will be remembered as the author of "We Have No Roots" and other articles which appeared in The Christian Century last year.

The CHRISTIAN CENTURY

August 19, 1942

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Calendar of Coming Events

July 17-Aug. 27. Lisle Fellowship Conference, Sylvan Dale, Colo. New York city.
Aug. 1-29. Eastern Seminar for Study of the Records of the Life of Jesus, West Chester, Pa.
Aug. 9-30. Bible Conference, Winona Lake, Ind.
Aug. 10-22. Sacred Music Conference, Winona Lake, Ind.
Aug. 15-21. Presbyterian Summer Conference, Concord, N. C.
Aug. 16-22. United Christian Adult Conference, Huntington, Pa.
Aug. 16-30. Christian Ashram, Lake Geneva, Wis.
Aug. 17-22. Ohio Adult Conference, Westerville.
Aug. 17-23. National Christian Missionary Convention, Kansas City, Mo.
Aug. 17-29. Eastern Regional Planning Conference, United Christian Youth Movement, Winnipesaukee, N. H.
Aug. 18-23. Seventh Day Baptist General Conference, Salem, W. Va.
Aug. 21-28. United Christian Adult Conference, Whitby College, Ont., Canada.
Aug. 22-29. Pendle Hill Leadership Training Institute, Wallingford, Pa.
Aug. 22-30. Canadian Institute on Public Affairs, Lake Couchiching, Ont.
Aug. 24-28. Institute of World Missions, Chautauqua, N. Y.
Aug. 24-30. Presbyterian Summer Conference, Daytona Beach, Fla.
Aug. 24-Sept. 4. Conference for Pastors, Rochester, N. Y.
Aug. 24-Sept. 5. Central Regional Planning Conference, United Christian Youth Movement, Lake Geneva, Wis.
Aug. 25, 26. Alpena Baptist Association, Hale, Mich.
Aug. 28-Sept. 5. International Institute of International Relations. Shawnee-on-the-Delaware, Pa.
Aug. 30-Sept. 6. Annual Camp Meeting, Winona Lake, Ind.
Aug. 31-Sept. 4. Summer Conference for Ministers, Westminster, Md.
Aug. 31-Sept. 4. Lutheran Student Ashram, Racine, Wis.
Aug. 31-Sept. 11. Institute for Pastors, Baltimore, Md.
Aug. 31-Sept. 4. Methodist School of the Prophets, West Lafayette, Ind.
Sept. 1-5. National Convocation for Methodist Youth Fellowship, Oxford, O.
Sept. 3, 4. St. Joe Baptist Association, Centerville, Mich.
Sept. 8-10. Vermont Baptist Pastors' Conference, Tyson.
Sept. 8-11. Convocation of Congregational Pastors, Burlington, Vt.
Sept. 8-13. National Negro Baptist Convention, Memphis, Tenn.
Sept. 9-13. Pittsburgh Evangelical Annual Conference, Johnstown, Pa.
Sept. 11. Osceola Baptist Association, Big Rapids, Mich.
Sept. 11. Wayne Baptist Association, Ann Arbor, Mich.
Sept. 11-13. General Conference, Fellowship of Reconciliation, New York City.
Sept. 16. Saginaw Valley Baptist Association, Hope, Mich.
Sept. 17. Jackson Baptist Association, Michigan Center, Mich.
Sept. 18-20. General Conference, Fellowship of Reconciliation, Chicago.
Sept. 21. Area Convention, State Council of Churches, Plattsburg, N. Y.
Sept. 21-24. Disciples State Convention, Galesburg, Ill.
Sept. 22. Area Convention, State Council of Churches, Malone,
Sept. 23. Area Convention, State Council of Churches, Canton, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE most serious blow struck at the four freedoms in any of the United Nations since the outbreak of the war was the arrest by the British government of Gandhi, Nehru and hundreds more of the leaders of the Indian independence movement on August 9. The All-India committee of the Indian National Congress had just ratified the action of its executive committee in determining to adopt a policy of non-cooperation if Great Britain did not agree to recognize the right of India to independence when the police seized more than fifty members of the All-India committee in Bombay, clamped a muzzle on the Indian press and began arresting Congress leaders all over India. As Mr. Gandhi was being led away with flower garlands draped around his thin neck, he said to his followers, "Remember the slogan: Either we get independence or we die." Many feared that these words might presage a fast unto death, particularly when violence broke out almost immediately in Bombay. While the police moved quickly, word of the arrests spread like wildfire, precipitating a general strike. But in London, L. S. Amery, the India secretary, sought to reassure this country when he broadcast the opinion that the arrest of Gandhi, the "arch saboteur," had "saved India and the allied cause from a grave disaster."

India Racked by Freedom Drive

Urge Mediation by United States

THIS SWIFT and tragic climax was reached after the plea for mediation by the United States government, first made in this country by The Christian Century, had been heard from both India and Britain and from other organs of opinion in this country. On August 7, two days before the British police struck, the *New York Times* said in its leading editorial: "The dispute over India has passed the point where logic or consistency can have much weight. . . . The closest we can come to an impartial jury to try this case is to call upon the government and people of the United States. . . . The very fact that we are being appealed to by all factions overrides the limitations of our distance and of our lack of information. Because we are detached and because our detachment will not save us from paying an awful price if India falls, Americans are under an obligation to speak." To all of this Washington turned a deaf ear, although Anne O'Hare McCormick declares that months ago our government, China and Australia had vainly attempted to persuade Britain to make India a commonwealth within the British system. Now open civil war is raging over that subcontinent. The Indian National Congress is deprived of its stable leaders and is therefore delivered into the hands of its younger, more radical and less experienced men. The opportunity for mediation appears to have been lost. However, the *Manchester Guardian* does not completely despair. "Surely there is wisdom enough in India to halt this quarrel before it confers great benefits upon the Axis," it declared on August 10. "If there is not wisdom enough in the Congress, the more need for it in ourselves. . . . Our allies, the United States, China and Russia should help us compose a quarrel which injures every one of them." Which was—and is—exactly our own proposal.

Rubber and Steel Problems Are Still Problems

OPINIONS and reports alike support the view that the production of war goods is not proceeding as it should, and that shortage of rubber and steel is one of the weak spots in the program. It is now six months since the fall of Singapore served final notice that our chief source of supply for natural rubber was cut off for the duration, and that the development of synthetic rubber was all that could keep the nation's motor traffic, both military and civilian, from running on its rims. Within that half-year, the amount of progress toward even the formulation of a synthetic rubber policy—to say nothing of producing rubber, or even building the plants in which it is to be produced—has been approximately zero. The President's veto of a measure authorizing an independent rubber supply agency, with a view to using alcohol as a base for rubber and thus utilizing the agricultural products from which alcohol is made, was probably a wise veto. Only an expert, or a

group of experts in industrial chemistry and agricultural economics, could say with certainty, but his reasons seem sound enough. That the action would be hailed with satisfaction by the petroleum interests does not prove that it was wrong. Let us assume that it was right. The veto was followed by the appointment of a committee to investigate the whole synthetic rubber question and make recommendations. It is a committee which will command all confidence: Bernard Baruch, President Conant of Harvard (a very able chemist) and President Karl Compton of Massachusetts Institute of Technology (an equally able physicist). But here we are, six months after Singapore, just getting a committee to begin to investigate the problem of supplying a vital material which has already run short, and which everybody in the country knew must run short unless we promptly found a way to produce it. Some of the patriots who want to purge everybody who was not for war before Pearl Harbor might ask themselves what should be done about those who, having authority in their hands, allowed an essential war material to be kicked around among political footballers until we had been at war for more than eight months.

Church Property Taxation Question Raised

AS REPORTED by a correspondent of the *Lutheran,* the tax authorities in Washington, D. C., have been revising the tax rolls, and revising them upward so far as concerns certain properties owned by religious bodies which have hitherto been exempt. A Catholic institution, Immaculate Conception College, was found to own more land than its very small student body could reasonably occupy. The American University's acreage was declared to be more extensive than could be justified by its educational needs. Some acres of land belonging to Washington Cathedral were held to be too remotely connected with the religious use on which their exemption had been based. In all these cases the privilege of tax exemption was restricted to the land actually being used for religious or educational purposes. Granting that property really in use for such purposes should be exempt from taxation—and even that is an arguable question—it is a nice problem how much landscape can properly be included under this privilege. A few years ago New York went through the throes of a similar revision of its tax rolls. Out of many incidents in that connection, there lingers the memory of one tiny religious institution which was planted in the midst of a hundred-acre tract that was being held tax-free against a rise in values which would ultimately provide an endowment. This abuse was corrected. The most dubious of the recent cases in Washington is that of the National Lutheran Home for the Aged, which was put back on the tax list on the ground that its services were rendered only to Lutherans. The ruling held that tax exemption can be rightfully granted only to institutions which serve "the indefinite public" and not individuals "because they are Methodists, members of the Eastern Star, Odd Fellows or Knights of Columbus." This is certainly not the criterion which has usually been applied. If it becomes general, the Lutherans will be hard hit for they, perhaps more than any other denomination of Christians, have accepted the obligation of providing for the helpless members of their own group and have built institutions for that purpose.

Shall Cargos go Over, Under or On the Sea?

THE SUBMARINE menace to our ocean-borne cargoes has not been countered. Building ships just a little faster than they are sunk is no adequate answer to it. Improved methods of detecting and destroying submarines are, of course, conceivable and desirable. But at present the fact seems to be that submarines are being improved and multiplied faster than the instruments of their destruction. But while the fight against them goes on, as it must, two alternative plans are proposed: first, and most important, the use of cargo planes; second, submarine freighters. The latter project is scarcely more than a vague suggestion, though it may develop into more than that. The cargo-plane idea got off to a flying start, so to say, through its enthusiastic advocacy by Mr. Henry J. Kaiser, sometimes known as the miracle man in construction on the grand scale. He built the Boulder, Bonneville and Grand Coulee dams, and is now building ships at record speed. About one-third of the freighters currently being launched come from his yards. Mr. Kaiser argued so persuasively for cargo planes as the only answer to the submarine that he has received authorization from WPB to build an impressive fleet of 70-ton flying boats of the "Mars" type and an experimental 200-ton ship of the air. There is still much controversy on the subject. Some experts insist upon the superiority of land planes over flying boats for this purpose, because they can deliver the goods where they are wanted, without lighterage. Mr. Hanson Baldwin, high ranking military expert, in a series of articles in the *New York Times,* has argued (a) that the "Mars" has itself not passed the experimental stage and needs further refinements in design, (b) that Mr. Kaiser cannot build it as rapidly or in such quantities as he thinks he can, and (c) that, considering the tonnage involved in supplying armies with what they need, no imaginable fleet of cargo planes could take the place of ships and the most to be hoped is that they may serve as a useful auxiliary.

Freezing Religious Status Quo In Catholic Countries

THE ROMAN CATHOLIC crusade for the exclusion of Protestantism from Latin America, in which the church won a dominant position by the sword four centuries ago and has preserved a precarious and diminishing prestige ever since, is continued in another article by an alleged Protestant in the *Catholic Digest.* Its substance adds little to Mr. John Erskine's contribution, upon which editorial comment was recently made. According to John W. White, former *New York Times* correspondent, Protestant missionaries in South America "are nullifying practically all our sincere efforts to win the friendship of the South Americans." Many correspondents, including missionaries of long experience, have confirmed our repudiation of this picture. It need not be denied, and our

correspondents do not deny, that some activities of Protestant missionaries in South and Central America and Mexico have exhibited more zeal than discretion. It cannot be truthfully denied, though Mr. White does by implication if not by absolute assertion deny it, that the great preponderance of such effort has either been educational and social or has been devoted to teaching religion to persons already in revolt against Roman Catholicism. The extent of such revolt is a factor that cannot be ignored. One small item: last week an effort was made to revoke the legal ban on the religious orders in Costa Rica and to permit the return of the friars. Just how solidly Catholic can one suppose a country to be which has expelled the religious orders? Missionaries abhor a religious vacuum. Proselyting—that is, disturbing the faith of the faithful—may be a mistake, but it is not necessary in Latin America. But the issue goes deeper than that. It is one of principle and not merely of fact about the degree of adherence to Roman Catholicism in Latin America and the proportion of Protestant missionary effort that has been devoted to shaking it. In such a world as free men are trying to build, should it be accepted as a principle that the religion of every area must be frozen as it was at some earlier date? Such a policy cannot be defended. The Roman Catholic Church itself does not believe in it as a general policy but only in reference to regions in which it gained dominance—political and economic as well as religious—which it now wants to protect as a sacred monopoly while it pursues its policy of expansion, as every Protestant admits it has a perfect right to do, in new fields. We protest against the policy of the closed door, for Protestants and Catholics alike.

Seeks Indictment of 'Chicago Tribune'

IT would undoubtedly afford keen satisfaction in administration circles, from the least even to the greatest, to "get" the *Chicago Tribune*. Besides having been an ardent advocate of "America First" and non-intervention before Pearl Harbor, this paper has doubled its sin by combining fervent support of the war effort with trenchant criticism of the administration since Pearl Harbor. A threatening gesture in that direction was the announcement by Attorney General Biddle that a federal grand jury in Chicago would investigate the possible violation of a federal statute by the *Tribune* in its publication of Stanley Johnston's dispatch concerning the battle of Midway. It is not usual, we believe, for the department of justice to advertise the names of parties who are to be investigated by grand juries. The general theory is that, since the public is likely to remember that a party was investigated long after it has forgotten that the results were negative, if it works out so, there is risk that the premature announcement will leave an undeserved blot on a reputation. But in this case the same argument works the other way. No blot on the *Tribune's* reputation, it is evidently held, could be undeserved; so, lest no indictment should be forthcoming, the clever thing is to apply the blot in advance. The head and front of Mr. Johnston's and the *Tribune's* offending, so far as indicated, is that he wrote and it published a careful estimate of the Japanese force in the battle of Midway, including the names and description of the ships engaged, together with a statement that the American commanders had advance information of the attack. Readers who are more interested in the successful conduct of the war than in torpedoing an anti-administration newspaper will await with interest any evidence that may be presented to show that publishing the list of enemy ships at Midway was telling the Japanese anything they did not already know.

Critic of Dictators Dies in Exile

"AN OLD RELIC of democratic intellectuality," so called by the Italian government when it refused to permit him to leave, died the other day in Geneva, Switzerland. Historian of the fall of Rome and prescient analyst of dictators near and remote, Guglielmo Ferrero died in exile from the land which was his home when his early writings began to attract the attention of the world. His studies of Caesar and Napoleon, which led him to regard them as a passing phase of "political romanticism," did not endear Italy's most popular historian to Mussolini, who denounced him as "an anti-Italian, anti-Roman, anti-fascist, anti-everything alive and strong in this Italy." Nevertheless Ferrero clung to his historian's judgment that "usurpation, whether on a grand or a small scale, cannot now, any more than in the past, be a solution but only a complication—an extreme complication of an already difficult situation which the advent of a usurper renders insoluble save by a catastrophe. The West has therefore nothing to hope from usurpers who can only increase the difficulties with which it has to contend." In his passing Guglielmo Ferrero reminds a world which too quickly forgets that with freedom of inquiry and expression restored, humanity has as much to learn from the integrity and courageous insight of the scholars of lands now imprisoned in chains of totalitarian repression as it has from any others.

America Unsafe for Saboteurs

IN A DEMOCRACY at war there are inevitable tensions between freedom and discipline. Spies, saboteurs and enemies within our gates are beginning to discover that, while we may be handicapped, we are not hamstrung in our efforts to cope with their subversive activities. Six of the eight nazi agents who landed on the eastern coast with plans and equipment for sabotage in war industries have been executed, and the other two have received long prison sentences. It required eighteen days of trial and a week of deliberation upon the evidence to arrive at this conclusion. The mills ground slowly, but they ground. A man in Detroit has been sentenced to be hanged for aiding a German prisoner of war to escape. This is the first federal death sentence upon a civilian for treason since Shay's rebellion 148 years ago. (How did the republic survive?) William Dudley Pelley, professional anti-Semitist and advocate of Hitler's way as the best for

America, was convicted of sedition on eleven counts, each of which carries a penalty of twenty years' imprisonment and a fine of $10,000. His attorney summoned Lindbergh as a witness for the defense, but asked him no questions on the witness stand except whether he was the young man who flew the Atlantic and what course he advocated for the United States when he was associated with the America First committee before the war. Objection to the latter question was sustained, thus frustrating an apparent attempt to gain some respectability for his client by creating an impression that Pelley's advocacy of the nazi system had something in common with the position of those Americans who, like Lindbergh, opposed entry into the war until Pearl Harbor ended the argument.

The Postwar Pacific

A BATTLE which may go far to determine the control of the western Pacific for some time in the future is being fought over and around the Solomon islands as this is written. At stake in this sea, air and land struggle is the question whether Australia is to be cut off from access to America by the Pacific. Using the islands of Oceania as stepping-stones, the Japanese have advanced to a position where they can threaten the long lines of communication between eastern Australia and western America. Issues of an importance difficult to exaggerate depend upon the result of the all-out challenge which has been flung into the teeth of their further progress toward the encirclement of Australia.

Such a struggle provides the proper background of stark realism for comment upon "The United States in a New World: Pacific Relations," a report which was issued as a supplement to the August issue of *Fortune* magazine. The second in a series of studies and recommendations by the editors of the Henry R. Luce publications, it sets forth the views of this influential body of opinion-makers concerning the role of the United States in the postwar Pacific. Giving a detailed, country-by-country analysis of the situation which may obtain at the end of the war and explicit recommendations as to decisions we must face as a nation, it provides one of the most thought-provoking studies yet available of this vital complex of issues.

Is the Pacific ocean destined to become an American lake? The editors appear to think so. Victory by the United Nations in that area will mean that the United States has overthrown Japan by massing superior military, industrial and financial power, they declare. While they state their preference for a strong and effective international authority, the Luce associates recognize that a postwar international body would of necessity derive its authority in that part of the world from the victor nation. They therefore anticipate that the United States would become the "principal trustee" of the United Nations to enforce their will in the Pacific. Lacking adequate checks on the exercise of our power, or a clear description of when and how it is to be transferred to the general body, this new version of the shape of things to come appears to be nothing more than the application to the Pacific area of the imperialist imaginations of Mr. Luce's "American century."

Declaring that "at the end of this war, the function of British imperialism in the Orient will have been fulfilled," the *Fortune* supplement "proposes that the Western powers surrender all their exclusive rights or preferential positions in Asia after this war." To whom? They are to deliver these powers to a Pacific council composed of all members of the United Nations whose interests directly touch the Pacific. The dominant power in this council, as they plan it, is the United States. This is to be insured by the fact that we shall have been compelled to amass sufficient armed power to win the war with only minor aid from our allies in the Pacific, by the complete disarmament of Japan at the end of the war and by the building of a heavily fortified "transpacific highway" stretching from San Francisco to Formosa and dominating the whole area by air and sea power thereafter. In such an arrangement, it is clear that a Pacific council would have no real authority, and that it could serve only as an advisory body to an American authority which would rule the Pacific world, presumably for its own good, until the American people were either converted to imperialism or wearied of carrying a "white man's burden" which had grown to include half the planet.

The details of this proposal, which is certain to be widely discussed, show that it reconstructs all of the mistakes of Versailles and reveal how deep is the cynicism of its authors concerning the possibility of international government by the consent of the governed. Japan is to be stripped as thoroughly as was Germany in 1919. Formosa is to be taken, not so that it may be returned to China, which lost that island a half-century ago, but in order that it may become a United Nations base. Korea is to be made into a buffer state, Manchuria is to be returned to China and the Japanese Pacific islands are to be given to the United Nations. The United Nations "will feel free to intervene in Japan's domestic affairs" whenever necessary. Japan is to be completely disarmed and "kept disarmed for at least fifty years." She is to lose her merchant marine and her air fleet. Her principal cities are to be occupied by United Nations troops and "those Japanese charged with ordering atrocities shall be individually tried by a United Nations tribunal established in Japan and punished in accordance with the tribunal's findings." The United Nations will "see that Japan is fed," will provide relief and "facilitate trade between Japan and its former colonies to serve essential foods."

China, on the other hand, is to be assisted to keep her army of five million men in being and is to be otherwise aided to build herself up to a position of "vast imbalance, by which the United Nations will keep the Asiatic peace." Agriculture, industry, transportation and education are to be aided, but without conditions which would impair Chinese sovereignty. Since the United States cannot exist without allies in the world of more or less continuous warfare or threat of war which the editors of *Fortune* foresee far into the future, China is to be built up by an extension of the lease-lend principle and the development of free trade into a bastion of military and industrial power. To do that

requires immediate aid in quantities far greater than we are now supplying. She must also be assisted after the war in a program of reconstruction which must be projected on an unimaginably vast scale. An immediate step recommended is the conclusion of an immigration and naturalization treaty with China which would remove the scandal of the treatment of Chinese by our present immigration laws.

The major new proposal in the recommendations of the associates of Mr. Luce is that the United Nations should establish a large new nation in southeastern Asia. It would include the former Netherlands East Indies, Malaysia and Thailand, bringing together over 100,000,000 people, whose economic and political problems are similar, into a new political entity. The facts that these people have no language in common, that they are largely illiterate, are geographically dispersed among hundreds of islands and have had little or no experience in self-government does not deter the Lucian statemakers. The reason is that what they propose is not a state after all. Instead it is an administrative area for a United Nations colonial government in which, as in the area as a whole, the United States will carry the police responsibility. In a police state, such as this is intended to be, this is the only power that counts. The Dutch are compensated for the loss of their rich empire by being allowed to supply the administrators for the new country. The chief reason for the claim that this is anything else than a colonial venture of an ancient kind is the provision for a legislative assembly of native residents. It will at first be appointed by the governor, later be elected by an electorate whose qualifications are undefined, and eventually be entrusted with power to make a constitution, which may be revised each decade.

The further disposition of our Pacific responsibilities which would be made by the *Fortune* planners of postwar politics includes the immediate granting of freedom to the Philippines. French Indo-China is to be restored to its prewar colonial status because "the United Nations are pledged by numerous British statements and by the American note of April 13, 1942, to restore French sovereignty." Burma is to be handed over, they hope, by an act of the British Parliament to an international commission on which Great Britain, China, India and the United States will be represented. Neither of these territories, which are closely related geographically, linguistically and racially with the other peoples of the proposed new Indonesian state, is to be given self-government or participation in the new Oriental nation. India is to be left in British hands, "even though the responsibility for India's integrity and independence must ultimately be shared to an important degree by the United States." Australia and New Zealand are to remain in the British Commonwealth of Nations, but are to be encouraged to open their doors to European immigration.

This *Fortune* plan for the Pacific completely ignores both the ideological and the political influence of Russia on the peoples of the Pacific area. It cannot serve as a prescription for peace because it does not provide adequately for a means of subsistence of the Japanese people. While there can be no doubt that peace in the Pacific is unthinkable so long as the military masters of that country are in position to exploit former conquests to make further aggressions possible, neither can there be peace so long as an industrial nation of seventy millions is deprived of access to the raw materials and markets which provide its means of livelihood. Peace in the Pacific depends in part upon the evolution of a formula by which Japan can be made to disgorge the vast territories her warlords have overrun without at the same time destroying the very basis for existence of her people. Japan must be disarmed, overthrowing in the process the men whose power depends upon the sword. But history is a poor teacher indeed if we have not learned from the First World War that the only disarmament which leads to peace is one which is universal. Only that military power which is a monopoly of the international authority which rules in behalf of all because all nations—victors and vanquished alike—are represented in its councils, is safe.

In the second place, only the simplest political naiveté can suppose for a minute that any pattern of government imposed from without, as this *Fortune* proposal is intended to be, can be either just or durable. The principle that just government depends upon consent of the governed is basic to democratic thought. It is grounded in long experience. It is very unlikely that a cataclysm of the kind which now girdles the globe with catastrophe will produce conditions which make government by consent immediately realizable. That is only a part of the tragedy which is war. We are condemned by our sins to fight wars, and in the process of fighting we further undermine the basis on which a just and therefore lasting peace is possible. But it is vital that this truth be at least recognized and that its remedy be sought through a process of international repentance which recognizes that we as well as our enemies have sinned. That requires the universal disarmament which this proposal ignores and the establishment of a world order based on democratically formulated and administered law. It requires the admission that the rights and sovereignty of other nations are as important as our own, and that Asiatics must be allowed to develop the ideas and institutions of their own nationalisms—dangerous as they may be—before we can hope for an internationalism capable of producing world order.

In the third place, the Pacific order proposed by the editors of *Fortune* is impractical because it lays upon the people of the United States the responsibilities of a postwar role which they are unprepared to assume. We believe that the American people are and should be ready to take their place with the other nations of the world in a league of nations where the assignment of community burdens is in proportion to the ability of a people to carry them. We do not believe that the American people are or should be ready to spend the lives of their sons or their resources to police the world, or even the Pacific half of the world, taking over and defending an imperialism which has outlived its usefulness, simply to keep it out of the hands of upstart imperialists who seek to reproduce at this late hour in history the ruinous and fatal glories of empire. The editors who envisage this role for the United States should spend a little more time reflecting on why the American people bestowed freedom upon the Filipinos.

The Hour Strikes in India

By John Haynes Holmes

IT IS foolish to blame Mr. Gandhi for what is now happening in India. As well blame a river for the flood which threatens to overflow its banks. Rising to the supreme challenge of this historic hour and presenting a program which can alone bring settlement to the difficulties which threaten disaster to Britain's cause in the Far East, Mr. Gandhi should be blessed rather than blamed. Alas that Britain cannot or will not see of herself that only in terms of independence for India can these difficulties be ended! Once again the mahatma is proving himself to be not merely a saint and seer, but also a statesman of the first order. For a statesman, we have been told, is a man who knows when the hour has struck.

I

I have just been reading Jawaharlal Nehru's great book, *Glimpses of World History,* and have found myself impressed anew by the ancient character of Indian civilization. When Rome was young, this civilization was old. When Europe was engulfed in barbarism, India, like China, had a culture of unrivaled richness and splendor. As late as the Middle Ages, this culture was far in advance of that of the boasted West. In the same way I was impressed, in Nehru's book, by the deep-rooted resolve of Indians to be free from the yoke of British rule. This movement for India's independence did not begin with Gandhi. It far outdates not merely his own thought but his very life. What this great national leader has done is to take a movement which had become moribund and thus quiescent, and awaken it to action. He came to an organization, the All-India Congress, whose program was dilettante and ineffective, and gave it in non-violent resistance a weapon more powerful than the might of armies. Above all, he took an ideal which was the private possession, so to speak, of a few heroic intellectuals, and carried it straight to the hearts of the Indian masses. It was Gandhi who made independence a truly national cause in India and disciplined a whole people to a spirit which made them fit for freedom. And now, after a quarter of a century, the moment of destiny, long foreseen by the mahatma, is at hand.

In the great war now raging around the world there lies, as in the birth pangs of a living womb, the emancipation of the long enslaved and exploited peoples of Asia. Unless this struggle is to end in frustration and defeat, it must bring the deliverance not only of China and Korea, but of India, Burma, Malaya, Java and Sumatra. It is inconceivable, in other words, that the battle against totalitarian rule should not achieve the end of this rule wherever it exists, in the empire of Britain as well as in the empire of Germany. The whole imperialistic system of the West in the East, as Miss Pearl Buck is so eloquently reminding us, is now done for. The colored peoples of the world are going to be free. The day of India has come.

It is a natural thing, and should be to us Americans a beautiful one, that it is to our country that the Indians are turning for sympathy and support. For what other people anywhere is so qualified to understand what is now going forward in India, and so fittingly challenged to acclaim it, as ourselves? And what other people can so well give answer to the arguments now raised against India's demand for immediate independence as the sons of those patriots who in this land won independence from the British crown?

II

Let the Indians draw up a constitution, says Britain, and we will give it due consideration as a basis, if not for liberty, then for dominion status. But did our founding fathers draw up a constitution for the consideration of George III and his ministers as a condition of freedom for the thirteen colonies? In the American story, freedom was the first and not the last demand, and the United States Constitution the end and not the beginning, the completion and not the preparation, of the great movement for national independence. This American Constitution was written eleven years after the adoption of the Declaration of Independence, six years after the decisive battle of Yorktown, four years after the Paris treaty. Why should India not be granted the same time and conditions for her work? A constitution, in the very nature of the case, means liberty, and can be written only by a people who are free.

But let the Indians end their internal differences before they seek independence! Why so? Did we Americans end our differences before we broke with Britain? On the contrary, not only were the thirteen colonies divided among themselves, but the people were hopelessly divided into patriots who wanted independence and loyalists who were faithful to the crown. It was in the face of this division, and in defiance of something like fifty per cent of the population, who desired to remain with England, that liberty was demanded and was won. Differences of this kind have a curious way of flourishing under alien rule. Britain has an extraordinary record of encountering unfortunate differences between Catholics and Protestants in Ireland and between Arabs and Jews in Palestine, as well as between Hindus and Moslems in India.

As a matter of fact, in India there is a larger degree of unity among the people than might well be expected. The All-India Congress is true to its name in representing a very considerable portion of the Moslem minority, as well as practically all of the vast Hindu majority. Today, as on occasion in other years, a Moslem is the president of the Congress. What is really needed to weld the Indians into a true unity is the dignity, responsibility and opportunity of nationhood. Said Gandhi to me in London in 1931: "We shall have no trouble in this matter, if Britain is out of the picture." This judgment was reaffirmed by Jawaharlal Nehru in the July 19, 1942, interview in the *New York Times.* "Can the Indians get together?" he said. "I have no doubt that they can and they will. Even

today there is an amazing unity of outlook among them. . . . The real obstacle in the way of real unity and progress is foreign domination!"

But, we are told, India should not seek independence now when Britain is struggling for survival in the war to the death against nazi Germany. But did the American patriots argue or act this way in the Revolutionary War? Did they press their battle any the less strenuously because England was involved in a war against Bourbon France? On the contrary, Washington and Jefferson and Franklin and Adams took full advantage of this war. They made an alliance with and accepted armed assistance from Louis XVI, the most autocratic ruler in the Europe of that time, who was fighting England for world predominance. But the leaders of India have repudiated any sympathy with or help from the Japanese mikado today.

As a matter of fact, throughout this present war India has acted with extraordinary restraint and is so acting at this present moment. Gandhi has kept the independence movement alive, withholding until now the mass opposition which he controls, by simple token demonstrations. And even now, when the crisis has so obviously arrived, he has promised in the resolution presented to the Congress to continue "a policy of non-embarrassment." Gandhi, Nehru and the great multitude of their supporters have no desire or intention of weakening the war against Japan. They fear Japanese imperialism no less than British imperialism. They point out, with unanswerable logic, that "India in bondage can play no effective part in defending herself and in affecting the fortunes of the war that is desolating humanity," and that India can "avoid the experience of Malaya, Singapore and Burma" and "build up resistance to any aggression or invasion of India by the Japanese" only if she is made "a willing partner in the joint enterprise of securing freedom for the nations and peoples of the world" and thus "can feel the glow of freedom." The war, in other words, is the occasion not for the postponement but rather for the granting of liberty to India.

III

The Indian National Congress resolution asking freedom, from which I have been quoting, is a remarkable document. Historically speaking, it is probably the most important document that has appeared in India since the famous declaration of independence of January 26, 1931. The full text, as published in the *New York Times* on July 18, is in substance a description of the present situation in India, especially in relation to the rest of the world in this cataclysmic hour. It is also a statement, crystal clear, of what this situation means in terms of action. Certain points of the resolution stand out like the five fingers of a hand:

First, India must be granted independence now. "British rule in India must end immediately." This is not merely because "foreign domination at best is evil in itself and a continuing injury to a subject people," but also because India, as bound in fetters of subjection, can have "no effective part" in the war for liberty. There is not only principle involved here, but the crisis of the hour.

Second, there will be no interference with the war effort. On the contrary, India desires to make "its fullest contribution" toward "ending nazism and fascism, militarism and other forms of imperialism and aggression of one nation over another." This can be done only through the exercise of "real power." Also, there must be an end of that "ill-will against Britain" which was so grievously aggravated by the Cripps proposals which "showed in the clearest possible manner that there was no change in the British government's attitude to India and that the British hold on India would in no way be relaxed." The Congress committee notes with alarm "a growing satisfaction at the success of Japanese arms," which must "inevitably lead to passive acceptance of aggression." But this is impossible, since "all aggression must be resisted, for any submission to it must mean the degradation of the Indian people and continuation of their subjection." In furtherance of this desire "not to embarrass Britain or the allied powers in their prosecution of the war," the Congress agrees "to the stationing of armed forces of the allies in India . . . to ward off and resist the Japanese or other aggressors, and to protect and help China."

Third, there is a definite promise of the fullest and friendliest cooperation with Britain after liberty is granted to India. Confident that, in the exercise of liberty, all parties in India will unite in writing a constitution "acceptable to all sections of the people," the Congress committee foresees "the representatives of free India and Great Britain [conferring] together for the adjustment of future relations, for the cooperation of the two countries as allies."

IV

Fourth, there is no blinking of Indian eyes at the risks involved in this great venture in human freedom. "Such risks have to be faced by any country in order to achieve freedom," says the resolution. But this is an age of risks. And think of the risks, "far greater," on the other side! This is a case, "at the present critical juncture," of gaining, or losing, everything.

Last, there is the calm, cool statement that the Congress cannot longer endure "the continuation of the present state of affairs involving progressive deterioration . . . and weakening of India's will power to resist aggression." Therefore, failing the grant of liberty, the Congress will be "reluctantly compelled" to resort to non-violent non-cooperation, "under the leadership of Mohandas K. Gandhi." What this means is ominously suggested by reference to "1920 when [the Congress] adopted non-violence as part of its policy and for the vindication of its political rights and liberties."

It is impossible to exaggerate the seriousness of the present crisis in India. Britain is face to face with a renewal of the terrific non-violent campaigns of 1920-22 and 1930-31. And this in the midst of the present desperate Second World War! But what is this war for the United Nations but a war for liberty? And where else but in this very liberty is the answer to the Indian question to be found? Is it possible that the English people, and especially the American people, are not going to see this fact?

It is essential that we Americans should understand that

we now have a great responsibility in this India crisis. Before the war, it could be argued that India was none of our business, though the cause of liberty should always be our business. But now we are in the war, and Britain's concerns are ours as well as hers. This whole war, and therefore all our national fortunes, may be won or lost in India.

Therefore should we join our voice in appeal to that of Gandhi and his people, as set forth in the Congress resolution, that "the British power accept the very reasonable and just proposals herein made, not only in the interests of India, but also those of freedom, of the cause of freedom to which the United Nations proclaim their allegiance."

In Canadian Prison Camps

By Jerome Davis

PRISONER-OF-WAR camps now stretch across the world in France, Germany, Australia, Egypt, Great Britain, India, Jamaica, Japan, Russia, Canada and the United States. In all, there are between four and six million prisoners. They are not criminals but patriotic soldiers whom the fortunes of war have cast behind barbed wire entanglements for the duration of the conflict. Often those who are captured are among the most heroic.

How does it happen that the World's Committee of the Y.M.C.A. is serving these millions of men? At the beginning of the First World War, Dr. John R. Mott went to Europe to survey the possibilities of helping the soldiers. He came back convinced that of even greater importance was the necessity of helping the prisoners of war in every land. These men were often the cream of the fighting forces, snatched from the battlefields by the accidents of war. Some of them wounded, most of them destitute, in a hostile environment out of communication with home and loved ones, they were in a pitiful condition. Dr. Mott acted swiftly. Governmental authorities were interviewed, permission from all the nations at war was secured, and the Y.M.C.A. began to bring educational, recreational and spiritual activities to prisoners.

From small beginnings the work spread until the Y.M.C.A. was serving six million prisoners in twenty-eight nations, in camps stretching all the way from the United States to Siberia. The World's Committee is the international agent of the various national Y.'s, incorporated under the laws of Switzerland and so as a neutral body is permitted by the governments to serve on all sides of the conflict.

Saving Stagnating Men

During the last war, I supervised the work in twenty-nine camps for German prisoners of war in Turkestan, Russia. In one of these, under the tsar's regime, seventy-five men were dying every day from typhus and other diseases. The Y.M.C.A. was able to cut the death rate to normal before many weeks had gone by. We also provided educational classes, libraries, orchestras, athletics and religious services. No one who went through the experience of serving these men in the other war will forget it. Men were dying from disease, going insane from mental stagnation and nervous strain. After a program of activities had been organized, conditions tended to return to normal—prisoners who are busy are likely to keep well. Best of all, the work was reciprocal and was being carried on all over the world in every country at war.

Little did any of us dream in those days that a quarter of a century later we would be called to do similar service in a Second World War. Yet today the International Red Cross and the Y.M.C.A. are working again with the prisoners of war. The Red Cross specializes more in food packages, medicine and inquiries, while the Y.M.C.A. takes care of the recreational, intellectual and spiritual welfare of the men. Since the start of the war, the Y.M.C.A. has served over six hundred camps in twenty-eight countries on five continents. Forty-six secretaries are giving full time to this task.

A Gigantic Task

As indicative of the magnitude of this work, take some of the supplies sent just to British prisoners from the Geneva office alone (up to November 1941):

1. Libraries—14,959 books, not counting all those purchased in Germany or sent from London, New York or Stockholm.
2. Music—142 gramophones, 866 harmonicas, hundreds of violins, and other musical instruments.
3. Athletic equipment—529 footballs; 740 volley balls and nets; 322 ping-pong sets; scores of boxing gloves; and 301 athlete boxes for working detachments.

About twenty months ago I was asked to go to Canada where there are prison camps stretching from the Atlantic to the Pacific. The food provided for prisoners by the Canadian government is excellent, perhaps the best in the world. But men do not live by bread alone in our modern world. They live by cultural activities which governments themselves do not provide. In Canada we have not only Italians, Japanese, German aviators, German submarine commanders, soldiers and merchant marines, but we have non-Aryan refugees.

Perhaps the easiest way to understand our work is to think of an American college or university campus. The Y.M.C.A. provides, behind the barbed wire, all activities that usually belong to college life—educational, musical, athletic, recreational and religious. Take the matter of libraries, for instance. Books have been donated from individuals, college and city libraries, religious and other organizations all over the United States and Canada. Classes have been organized under the leadership of able teachers who are prisoners. In many of these camps the men who graduate are given certificates which will be

recognized in their home country. Fifteen hundred dollars was spent for textbooks to meet merely the minimum requirements of the men in classes in two camps alone. The head of the biochemistry department of the University of Toronto has loaned a microscope for work in the botany and biology classes. He is supplying a complete list of slides for the prisoners to use.

In the field of music, the Church of the Brethren donated a piano for each camp. We also provide gramophones, records and musical instruments for an orchestra. In recreation we furnish a few indoor games, including ping-pong, the men often making their own tables. In most of the camps we provide boxing gloves and skates, but usually only twenty-four pairs to a camp of a thousand. The men sign up for these as one would for a tennis court. A Canadian manufacturer generously donated two hundred pairs of skates. For those who can occupy themselves with arts and crafts, we find materials for all sorts of activities—for example, wood carving and leather work (small pocketbooks, purses and picture frames). Sometimes a primitive studio for artists is arranged and the pictures exhibited. The articles the prisoners make are often sold and the money given to the men.

In the religious field, we have tried to meet the needs of all groups, including Protestant, Roman Catholic and Jewish. We have sent in Bibles, hymnbooks, altar cloths and communion sets.

Jewish Refugees

In Canada we have a special problem because of the large number of non-Aryan refugees. In a single camp, 222 of these have been in German concentration camps. These men managed to come to England as free men, but when France fell and there was threat of an invasion of England, the authorities decided they should take no chances of there being some fifth columnists among them, so thousands were imprisoned. For these men, in cooperation with the European Student Relief Fund, we have organized classes and enabled them to take the matriculation examinations for Canadian universities. Actually some of them ranked next to the highest in all of Canada. Among these refugees are Rhodes scholars, even a professor under appointment to Princeton University.

Something of the life a Y.M.C.A. secretary leads in this work may be seen from a single day's record. One may spend the night on the train. (I average about two hundred miles of travel a week.) A breakfast conference is held with a government representative about the refugee problem. Following this comes an appointment with a relief agency to talk over the educational program and to check on shipments of supplies to the camps. Next a visit to the registrar of McGill University. We arrange to have the university send in examination papers for the prisoners so that they can get credit for matriculation examinations. We go over some books that are needed. The university agrees to send in traveling libraries. We talk over other needs of the prisoners.

Immediately follows an interview with the general secretary of the Montreal Y.M.C.A. to arrange for moving pictures once a week in three camps. We then motor out to a camp to talk over with the commandant and the internees the moving picture program as well as educational and religious needs. Then we motor forty-five miles over icy roads, skidding frequently and passing two cars in the ditch, to another large camp where we similarly take up the problem of sending in moving pictures once a week for both the Canadian soldier guards and the prisoners. When this is all straightened out we secure a list of other needs. It is night as we motor back to the city. Here we telephone to the representative of the International Red Cross, asking him to send for five gallons of cod liver oil. Next, letters about supplies which are needed, then finally wires regarding information for the families and friends of prisoners we have seen.

Practical Forms of Help

Various odd situations occur. Recently I had to notify one prisoner that the death of a relative had brought him a bequest of six thousand dollars, and another that he had been married by proxy in Germany. Last December we made arrangements for sending in over eleven thousand dollars' worth of gifts from relatives and friends in Germany. Just a few weeks ago, I visited a prison hospital. One of the German fliers shot down in England had had his face and hands burned beyond recognition. It was torture for him to shave. Through a gift from an American minister, an electric shaver was sent him.

Prisoners are of all varieties—the captain of the Europa, a graduate of Harvard, a real musician and a close friend of Hitler's, the grandson of the kaiser, a well known German orchestra leader, Germans who were students in Cambridge, famous doctors, lawyers, writers, pastors, missionaries, labor leaders and workers of all sorts. All these men are alike in needing the help which the War Prisoners Aid exists to give.

For Christmas we were instrumental in distributing packages to all the prisoners. Each contained a few nuts and raisins, a toothbrush, tooth paste, a box of chocolate, a few cigarettes and a handkerchief. I spent Christmas in one of the camps attending the Christmas party where these were distributed. There were tears in the eyes of many of the prisoners as they received their packages. As they stood around the Christmas tree and sang "Silent Night, Holy Night," one could not but realize that the distance between men of every nation is perhaps less than we think.

Volunteer Workers

Throughout the world there are some fifty thousand volunteer workers assisting in the prison camps. They are the prisoners themselves. They are the teachers, the athletic directors, the musicians who carry on the work with the men. Consequently it is probably safe to say that a dollar contributed to the prisoner-of-war work brings greater returns than one given to almost any other cause in the world.

Why should we do all this for our enemies the Germans? At the least, we must help the British, the French, the Russian and American prisoners of war. But unless we work for German prisoners, the German government would prohibit our serving allied prisoners. The work is reciprocal and our activity in Canada has enabled us to

secure permission to double our staff in Germany. Moreover, this effort is a constructive program of peace building. Whatever happens after the war, the German people will still exist. The men in the prison camps in Canada may well be among the leaders of the future. A high ranking official in the British government, who knows the situation, told me not long ago that he believed in our Y.M.C.A. work because the happier and more friendly the treatment of the German prisoners now, the more friends we would have in the German state that is to be. This work is laying the foundation for building an enduring peace.

Bataan or Business?

By Helen Cody Baker

THERE IS a place in our town where I frequently eat lunch. It leads a double life. In the daytime it's a sober little restaurant, and the bar is practically empty. At night I guess it's quite a bit more frisky. But having other uses for the evening hours, I couldn't say.

The proprietor—let's call him Casey, though that isn't his name—is a pleasant Irishman with a friendly word and smile for all comers. The food is good and inexpensive. It's one of the few eating places in this immediate neighborhood that aren't overcrowded in the noon hour, and it's very convenient, especially on stormy or rainy days, for the people who work in this building.

But something happened there the other day that troubled me very much. Two of our stenographers went in to Casey's for a snack, taking with them a new girl who has just begun to work in our office. When Casey saw her he stopped smiling and shook his head. She was not welcome. She was just as clean as the girls she was with and just as well dressed. She was also just as well educated —better, in fact, for she is a university graduate. But Casey would not serve colored people. She would have to go somewhere else for her roast beef sandwich and cherry pie.

The girls told me about it, and I felt sick. It seemed as though there ought to be something we could do. The next time I went in there I asked for Casey. He came and sat at my table and we had quite a talk. I told him what I had heard, and he said, "Yes, that's just the way it happened." I told him I was sorry; that I knew this girl and liked her, and hated to have her feel the way anybody would in a case like that. He said he had been in the business thirty years, and he knew that if he didn't draw the line he'd lose money. "It just doesn't *work*," he told me.

"It works in the office," said I.

"It won't work here," said Casey.

"It didn't always work in offices. Somebody had to begin."

"Well, I'm no pioneer," said Casey. "I haven't got that much courage."

"Don't talk to me," said I, "about the courage of the Irish!"

But that didn't work either. So I tried a new line. "You've had a sign up over the bar for months. It says, 'We are proud to be Americans.' What does it mean to be an American?"

"I fought in the last war," said Casey. "I'll fight in this one—if they'll have me."

"What for?"

"Why, for the United States, of course!" said Casey. And his face got red.

"Seems to me I remember hearing something, somewhere, about all men being created free and equal."

Casey waved his hand impatiently: "Look," he said. *"This is business."* . . .

So it is. Business as usual. And maybe it's not my business. Well, I certainly didn't want to write this ugly little story. But I went to the University of Chicago Chapel the next Sunday. President Robert Maynard Hutchins talked on how to lose—or win—the war. He said that the spirit of our people can be maintained only if we know that we are fighting for the aspirations we have cherished but never achieved, and that this implies understanding. Freedom, democracy, human rights become mere phrases unless they are understood; democracy is based on the dignity of man—all men; only a democratic country can win a democratic victory and make a democratic peace; men who do not want to live like beasts must make up their minds to live like men . . . and the time to begin is now.

I stood up—with my children and my husband and two thousand other people—to repeat these words with Dean Gilkey: "We have assembled to give voice to our higher hopes and deeper needs, to point out the human wrongs that must be righted." The sonorous words swept with the majesty of waves at sea.

Then I went home, feeling very low in my mind. On the radio I heard an army officer who has just come home from the Philippines tell how our boys had nothing to eat for three months but rice and mule meat, and how they fought side by side with men whose skins are of another color. And suddenly it seemed very queer and wrong to think that white men and brown men could fight and die and share the same mule meat and rice in the Philippines while white girls and brown girls could not eat together in Casey's place in Chicago. Everything I had heard and said in chapel seemed perfectly flat and meaningless unless we could do something about that. And a small voice inside me (we used to call it conscience, when mother was a girl) said, "If that's the way you feel, sit down and write it. Give voice to our higher hopes and deeper needs. Point out the wrongs that must be righted. . . ."

Oh, I know it can't be done overnight. But "the time to begin is now." And the place to begin is where you are.

BOOKS

For Intellectual Delight

THE CHALLENGE OF THE GREEK AND OTHER ESSAYS. *By T. R. Glover. The Macmillan Company, $2.75.*

THE CONFESSION OF AN OCTOGENARIAN. *By L. P. Jacks. The Macmillan Company, $3.50.*

THE ROOTS OF AMERICAN CULTURE AND OTHER ESSAYS. *By Constance Rourke. Harcourt, Brace & Company, $3.00.*

PATTERNS OF THE MIND. *By Lynn Harold Hough. Harper & Brothers, $1.50.*

THERE are times—perhaps more often in August than at other seasons—when even the reader with genuine intellectual interests has little appetite for scholarly monographs burdened with statistics and the apparatus as well as the products of research, and will temporarily flee the society of the learned unless he can encounter some who carry their erudition lightly and dispense it with some grace of style and without excessive solemnity. Well, here are four who meet the specifications. They have both knowledge and wisdom in abundance, but none of them is, at the moment, burdened with the ambition to produce a *magnum opus.* They are good company, and the four books named above are good reading.

Glover's essays—except for the first, which was a radio talk, and the second, which was a presidential address to a professional association of classical scholars—are by-products of a lifetime of serious and fruitful study of the classics. He tells about the Greek farmer, about the Athenian food problem, about Greek forestry and forest products and the various kinds of wood used for various purposes, about fairy tales and athletics and ice water and what the Greeks thought about Homer, and a hundred other things, many of them trivial and amusing but all adding up to a wonderfully vivid picture of a people to whom, though they lived so long ago, we are intellectually very closely akin.

L. P. Jacks is widely and favorably known as philosopher and theologian, as author of books on religion and education, as editor of the *Hibbert Journal,* and as principal of Manchester College at Oxford. His autobiography tells about all these interests and activities, but much more. It is a very modest autobiography. He does not make himself the hero of his story. Perhaps for this very reason it is delightful to have a more intimate acquaintance with him than was possible through his more serious writings. It seems a pity this was not written thirty years ago. But of course that would have been impossible. It is only after a man has retired that he can write so frankly about himself and the enterprises with which he has been connected. For example, there is a chapter on his unsuccessful effort to reconstruct the system of religious and theological education at Manchester College, basing it on the conception that the roots of religion are in the common man. That chapter is worth a thoughtful reading. Earlier he tells how he became a Unitarian. One link in the chain was that the reading of Matthew Arnold's *Literature and Dogma* saved him from the lure of a "bad girl." He continued to be a Unitarian, but never considered that this made him a sectarian. Manchester College had been designed to be an undenominational school. "That it should have become identified, in the eyes of the world, with theological Unitarianism seemed to me a misfortune. There was, and still is, a crying need in the world for a theological college in complete detachment from all denominational interests." (I could tell him where there is one.)

The lamented death of Constance Rourke prevented the writing of the history of American culture for which she had been gathering material for several years. The title essay in this volume states and defends the thesis which would have found full exposition in that work. American culture, as she viewed it, is not an imported commodity but a native product. Its roots are in our own soil. The folkways of our people, and their folklore and folk-music, furnish the characteristics which make American culture American. Other essays in the volume deal with early American music and drama, the Shakers, Negro literature, and a forgotten artist, Voltaire Combe, whose name alone ought to have been enough to save him from oblivion. Miss Rourke makes an original contribution in finding authentic drama in the early treaties with the Indians and the ceremonial of ratification.

Dean Hough's lectures at Florida School of Religion are not to be classed as literature of relaxation, though doubtless when a New Jersey professor goes to lecture at a Florida college in January it is a pleasant interlude in his winter schedule. But I list his book with the other three because, like them, it has qualities of style which please while its substance instructs. The term "pattern," as here used, means the inner organization of the total resources of a personality and the orientation of that personality with reference to its total environment. The errors from which one may be saved by having a patterned mind are such as these: vague sentimentality; intense but undisciplined emotionalism; the accumulation of mere facts without meaning; disproportionate emphasis upon the unimportant; the spiritual blindness which has no vision of cosmic realities and eternal things. While the author has a keen sense of the value of cultural and Christian traditions, it need scarcely be said that, in exhorting his hearers to achieve adequate and complete patterns of thought, he is not recommending the acceptance of stereotypes or the substitution of a rubber stamp for the processes of critical thought.

W. E. GARRISON.

Books in Brief

RELIGION AND EDUCATION ON THE FRONTIER, A LIFE OF STEPHEN PEET. *By Lawrence E. Murphy. Author, 1470 Delhi St., Dubuque, Ia., $1.75.*

The hopes and struggles of the midwest a century ago live again in the story of Stephen Peet, now for the first time told on the basis of a thorough examination of hitherto unused documentary sources. Peet (1797-1855), born in New England, moved to Ohio in boyhood with his parents, became a Presbyterian minister in the Western Reserve, then agent for the American Seaman's Friend Society (the section dealing with river and lake traffic) and editor of the *Boatman's Magazine,* which became *Bethel Magazine.* Sunday observance and temperance were emphasized. He found that there was an average of one saloon every quarter of a mile the whole length of the Erie canal, and drunken drivers were a public peril even at canal-boat speed. On the rivers it was worse. Presently Peet became a Presbyterian missionary in Wisconsin, settled successively at Green Bay and Milwaukee, then superintendent of the Presbyterian and Congregational churches, which had a joint organization until 1844. But these formed a close corporation against all rivals. Peet warned the supporting board that "the settlers would become

Methodists unless the Presbyterians sent more missionaries." This dire event was obviated, partly by the establishment of Beloit College, in which Peet took a leading part. But there was sharp controversy about the workings of the "Plan of Union," and Peet himself was the object of no little criticism. Mr. Murphy steers a clear course through the theological and ecclesiastical issues which disturbed the frontier in this period. Peet was a Congregational pastor at Batavia, Ill., 1852-54, then resigned to devote all his time to raising funds for the proposed Chicago Theological Seminary. He died before this institution opened its doors, but he had worked so valiantly and so successfully for it that he has an honorable place—some say the place of primacy—among its founders.

FAR EASTERN WAR 1937-1941. *By Harold S. Quigley. World Peace Foundation, $2.50.*

The four years before Pearl Harbor were years of war in the Far East. This book is a scholarly examination of the background for war provided by China's progress under the Chiang government and the growth of militarism and industrialism in Japan. It then studies the issues between the two countries, the course of the early part of the war, the development of western China. It examines the pattern of Japanese rule in the occupied lands, how foreign rights and interests have been affected, and what has happened in Japan. The last part of the book deals with the role of the United States, Britain and Russia in the Far East. Relevant official documents are included. The Far Eastern conflict is shown in its proper light as a part of the general disintegration of world cooperation and interdependence. The scholarly tone of the book is a wholesome contrast to much of the current writing on the subject, which is overweighted with special pleading.

THE LIFE OF FORMS IN ART. *By Henri Focillon. Yale University Press, $2.50.*

M. Focillon, formerly of the Collège de France and now professor of the history of art at Yale, is a deeply original thinker and an erudite scholar. The present work appeared in French and other European languages in the days when Europe had time to be interested in art. The term "form" has a rich but illusive meaning scarcely to be compassed by any simple definition. It is more than shape, pattern or structure. Art has both content and form. A work of art considered as an image may represent an object; as a sign it may signify an object or an idea; its "form" signifies only itself. Therefore one can never translate a picture or statue into words and "tell what it means." Art illustrates man, history, the world; but it also creates unique values. Its creativity inheres in "form," to which it is therefore appropriate to ascribe the qualities of life. The discussion of this theme involves the consideration of styles and transitions from one style to another, and the author's rich resources find expression in many wise observations touching specific works and problems of art, all of which, though integrally related to the main theme, have independent value even for those readers who find difficulty in following a somewhat involved argument couched in a specialized vocabulary. The work is already a classic.

THE WORKS OF FRANCIS J. GRIMKÉ. *Edited by Carter G. Woodson. 4 volumes. Associated Publishers, Washington, D. C., $16.00.*

Born a slave in South Carolina, 1850, Francis Grimké became one of the most honored Negro leaders, was the pastor of an important church in Washington, D. C., for many years, a professor at Biddle University for a time, and a frequent lecturer at Tuskegee and Hampton, and lived until 1937. The four large volumes of his works contain, respectively, addresses, sermons, thoughts and meditations, and letters. The picture of a notable career is completely painted in this literary record. Dr. Grimké derived his name from his white father, said to have been a prominent citizen of South Carolina, who acknowledged two families, one white and one mulatto. He was collaterally related to the famous Grimké sisters, Sarah and Angelina (also born in Charleston, a generation earlier), who freed their slaves, moved north, and became ardent advocates of abolition. Angelina married Theodore D. Weld, who became the most potent influence in winning religious support to the abolition cause. Francis Grimké, trained first in law and then in theology in Princeton Seminary, winning high regard among his own people and honor among his white contemporaries, illustrated in his own character and achievements the truths advocated by these white relatives before emancipation.

Books Received

Pioneering for Christ in Xingu Jungles. By Martha L. Moennich. Zondervan, $1.50. The Xingu jungles are in one of the remotest and most inaccessible corners of Brazil, and its inhabitants are said to be among the most primitive of all South American Indians. "Pioneering" is right.

More Objects That Talk and Teach. By Louis T. Talbot. Zondervan, 50 cents. "As I think of baby kangaroos seeking refuge in the mother's pouch, I am reminded, boys and girls, of the wonderful hiding place which God has provided for each of us in the Lord Jesus."

Salt River Ranny. By Nelson C. Nye. Macmillan, $2.00. A shootin', tootin' western; time, a few years back; heroic personnel drawn from the then budding U. S. Forestry Service which—and this much is history—did enlist about the finest bunch of young fellows that ever graced a public payroll.

Government and Nationalism in Southeast Asia. By Rupert Emerson and others. Institute of Pacific Relations, 129 E. 52nd St., New York, $2.00. (To be reviewed.)

Modern Burma, A Survey of Political and Economic Development. By John L. Christian. University of California Press, $3.00. (To be reviewed.)

Bible Name Quiz. By F. Herbert Moehlmann. Zondervan, 35 cents.

British Rule in Eastern Asia. By Lenox A. Mills. University of Minnesota Press, $5.00. (To be reviewed.)

Elizabeth, Creature of Circumstance. By Hilaire Belloc. Harper, $3.00. Mr. Belloc writes an interesting and exasperating book. It would perhaps be impossible to find, among the total company of literate Englishmen, a person more unfitted by temperament, prejudice, mental habit, dogmatic presuppositions and propagandist intent, to write a reliable history of Queen Elizabeth and her times. A vivacious style and a very considerable accumulation of factual data, from which it is possible to select the items which lend color to his thesis while suppressing the rest, are enlisted to present the usual distorted Catholic picture of the English Reformation. Naturally such an author starts with Elizabeth's father, "the diseased, violent and unstable Henry VIII" who, at his death, "was in such condition that his corrupted carcase burst before burial"—a juicy item strongly reminiscent of the similar statement often made about Pope Alexander VI. Just as naturally he ends with a chapter on "The Catholic Survival." In between he amply illustrates his own proposition (in connection with the "casket letters," page 203) that "men will believe anything that fits in with their bias." The book really does not even profess, except insofar as the title implies it, to be a life of Elizabeth. Nothing is documented. Mr. Belloc writes for those who ask not proof but only dogmatic affirmation with an air of omniscience.

The Reed and the Rock, Portrait of Simon Bruté. By Theodore Maynard. Longmans, $2.75. An appreciative and somewhat lyrical account of the life and character of Simon Bruté who, born and

educated for medicine in France, became a priest, came to America about 1810, was closely associated with Mother Seton and her work, and became Bishop of Vincennes. Mr. Maynard gives an interesting and reliable picture of some phases of Catholic life in America, especially in the middle west, in the early decades of the nineteenth century. (It is worth noting that Longmans, Green & Co. have extended their Catholic publications to such a degree that they now issue a special 24-page catalogue of their Catholic books.)

Bird Voices, Sonnets, Battle-dore, Unconventional Verse, etc. By William Bacon Evans. Author, Moorestown, N. J. A sixth edition of Mr. Evans' growing corpus of miscellaneous verse. Some of the sonnets show fine religious feeling, and the "bird voices" are distinctly clever.

Three Greek Tragedies in Translation. By David Grene. University of Chicago Press, $2.50. The three are "Prometheus Bound" by Aeschylus, "Oedipus the King" by Sophocles, and "Hippolytus" by Euripides. The translator's introductions are full and instructive. He has dealt skillfully with the difficult problem of rendering the Greek into an English form—partly free verse and partly prose—which preserves the dignity and simple formalism of the original without pomposity. The subtle rhythms of the Greek texts and their no less subtle stylized quality cannot be translated.

CORRESPONDENCE

Flag Salute and Barbed Wire

EDITOR THE CHRISTIAN CENTURY:

SIR: Are we hypocrites when we salute the flag? I confess that when I come to the last phrase of the salute, "with liberty and justice for all," I can see in my mind's eye thousands of American citizens interned behind barbed wire fences, torn from their homes without due process of law and placed in conditions which certainly are not conducive to the development of patriotism and love of country.

The Americans of Japanese descent in Hawaii still retain freedom of movement. Why must the Japanese on the mainland be subjected to the treatment which they are receiving? And what guarantee have the rest of us that we may not also be placed behind the barbed wire? What is "liberty" and what is "justice"?

Claremont, Calif. AUBERT EDGAR BRUCE.

Spain Still Strong

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Erskine said that the work of the Protestant missions in Latin America is "work of pure destruction" and this was all the gentlemen of the *Catholic Digest* needed to point out that such missionary activity violates our Good Neighbor policy. I wonder if these gentlemen would mind the testimony of one who was born and has spent all his life in Latin America and knows by first hand information and personal experience the Catholic technique south of the Rio Grande.

Since when this Catholic zeal for the Good Neighbor policy? One of the most popular arguments against the Protestants in the University of Puerto Rico and other Spanish-American universities has always been that "Protestants are just instruments of Yankee imperialism." The Latin American clergy has never taken seriously the matter of cooperation with the United States, first because the United States is a Protestant country, and second because there is still in the heart of most Catholic priests in Latin America a certain nostalgia for medievalism and the past glories of imperialistic Spain.

The Spanish civil war broadened the gap between the clergy and this issue of inter-American cooperation. They knew very well that the majority of the American people favored the loyalist side; so from their pulpits they stressed the fact that the victory of Franco would imply (a) a great triumph for the church, and (b) a step in advance for the mother country, Spain.

One of the implied issues of the fascist Falange in Latin America has been the eternal twin ideal of the restoration of the political glories (colonies?) of Spain and the complete monopoly of the church. And this has been developed, until recently, with a tremendous charge of anti-American propaganda.

The priests of the *Catholic Digest* and Mr. Erskine know better when they classify the Protestant work in Latin America as a work of pure destruction. For the right answer they should ask the thousands of Catholic patients that go every year to our Protestant hospitals; or the thousands of Catholic students attending Protestant educational institutions; or the many men and women, product of the Protestant missionary work, doing a wonderful work in the different spheres of public life.

Iglesia Bautista de Habla Espanola,
Milwaukee, Wis. GUILLERMO COTTO-THORNER.

'We Who Know God'

EDITOR THE CHRISTIAN CENTURY:

SIR: So often we have noted the idea in your editorials that "God cannot bless war." Where did you get that idea? Certainly not from the Bible as a whole, where Moses, Joshua, David, Hezekiah and Isaiah prayed in time of war for victory and God answered. Certainly not from history from the time of David on down to Cromwell and Sergeant York. Certainly not from common sense, for people are going to pray from the heart for this very thing and God is going to answer today.

These pacifists, generally speaking, do not believe the cardinal and important teachings of the Bible: original sin, salvation from sin, holiness possible now, the second coming, judgment and hell. They are not noted for their zeal in converting others as a rule. But they do seize on a verse from Matthew and twist it into a national doctrine which Christ never intended. Christ said, "He that hath no sword, let him sell his garment and buy one."

Your teaching would undermine the very safety of our nation. It gives no comfort to those who are sending their boys to fight for their country. If it was a question of sweatshop wages, or some social need, you would blazon it from the housetops. But when it comes to a trivial thing like the cold-blooded murder of thousands and hundreds of thousands, you pass it by. I am sure this attitude is not pleasing to God.

I am deeply ashamed of the fact that about half the pastors of our country are not even praying for the victory of the right over wrong in this conflict. We who do know God ought to use every opportunity to intercede with God in prayer that the cause for which we are fighting may triumph.

Methodist Church, S. V. WILLIAMS.
Mt. Vernon, Iowa.

Shall Older Missionaries Return?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "Missions After the War" is entirely along the line of preparation of new workers. Perhaps it is assuming that the old missionaries will return to their fields, but it would seem well to make the point clear.

Every army has its experienced leaders. No regiment of new recruits would ever be sent alone to the front. In case of boards of missions, there should be the same wise strategy of seeing to it that new workers are properly led. I can see the value of the board's waiting an invitation from a given field for the return of older missionaries. No matter how thorough the preparation of new missionaries may be, there is nothing that can substitute for actual experience. Therefore, able missionaries now on furlough should be discouraged from taking permanent work in this country. They should be given opportunity for better preparation for fur-

ther service abroad, or be used in other work, such as deputation activities that can be left for prompt return to the fields when opportunity offers.

As for China, with so many Christians in influential positions of the government, and after these years as our allies, I have no doubt that China will welcome a resumption of missionary activities after the war. Especially will this be true after generous recognition on the part of the West of full racial equality.

Formerly of Taian Methodist Mission, Shantung, China. PERRY O. HANSON.

Ourselves and the Barbarians of Malta

EDITOR THE CHRISTIAN CENTURY:

SIR: How do you know, as you have so often asserted, that this war is God's judgment on our nation? Whence do you derive the boldness to make any such assertion? You accuse Mr. Sheldon of abandoning the Christian position. Why? Is it not because you have done it yourself for the position of the Malta barbarians who judged Paul a murderer because a snake bit him, for the position of Job's so-called friends who called his adversity a judgment of God upon him and proof that he was a sinner, for the position of the ignorant apostles who considered the blind man's affliction a judgment of God on him for the sins of himself or his parents, or for the position of the scribes and Pharisees who passed judgment on the blind man as being "altogether born in sins"? Your own non-Christian presumption is the secret of your criticism of Mr. Sheldon. Your spiritual blindness prevents your seeing the light and truth of his statement. He has just as much right to pronounce God's judgment on the Axis nations as you have on your own country.

Jamaica, Vt. A. M. WATTS.

Wanted: A Better Word than 'Judgment'!

EDITOR THE CHRISTIAN CENTURY:

SIR: I greatly admired the way you replied to Mr. Sheldon's letter in the July 29 issue. The paragraph beginning "How does our correspondent know this?" on page 927 dealing with which side has the divine sanction is most helpful. It should save many of us from hasty or shallow thinking about which side God is on in this war and getting the church back of the war effort.

One further comment regarding the same article: Is not "judgment" an unhappy word to use to convey what the war is from God's point of view? It seems to need so much explaining that perhaps another word might be chosen. Were the difficulties experienced by the Prodigal Son a judgment from his father? Our civilization is a "prodigal civilization," having gone off into the foreign countries of greed, race hatred, exploitation and materialism. God the Father of us all knew that war would result. He is doing all he can do to bring us back and will accept us as sons again when we return and repent.

First Presbyterian Church VERNON T. SMITH.
Utica, N. Y.

Is It Happening Here?

EDITOR THE CHRISTIAN CENTURY:

SIR: May I add a footnote to my article, "Our Russian Ally," which appeared in the Aug. 12 issue of The Christian Century. I have just encountered a suggestion made by Mr. Bennett Cerf, president of Random House, which seems to me one of the most dangerous illustrations of the pro-Soviet hysteria that has been prevalent in some circles in this country. Mr. Cerf recommends that publishers comb over their old titles and withdraw from circulation all books which are critical of our allies, especially of Russia. Here is the perfect pattern of the nazi book-burning. Any such measure, if it were carried out, would make us dependent for our knowledge of Russia on straight Communist propaganda or on the writings of individuals who, while they may not belong to the Communist party, follow the party line in all their published opinions about Russia. No greater catastrophe, from the standpoint of impartial knowledge and judgment about the Soviet Union, could be imagined.

That such a proposal could be seriously advanced is a timely reminder of the constant menace that war, even a war ostensibly waged for the triumph of the Four Freedoms, will lead us to totalitarianism. For Mr. Cerf's proposal would not only make a holocaust of all objective books about Russia; it would also eliminate from circulation any serious, independent work dealing critically with British imperialism or with agrarian exploitation in China. It would go far toward reducing us to the mental level of the totalitarian systems with which we and the rest of the United Nations are at war.

I am more and more impressed by the perspicacity displayed by Huey Long when he said that, if fascism should ever come to America, it would call itself anti-fascism. Suggestions like Mr. Cerf's should not be ignored, but should be given the widest publicity and criticism by those who really wish to preserve American freedom.

Cambridge, Mass. WILLIAM HENRY CHAMBERLIN.

Can a Law Break a Nation?

EDITOR THE CHRISTIAN CENTURY:

SIR: Frank Sheldon's letter to you and your editorial comment prompt several suggestions, offered not as arguments but as points worthy of consideration:

1. At no place in history do I find that the fulfillment of God's purpose was dependent on military victory. If I read Hebrew history correctly, the clearest prophetic voices rose upon the ashes of military defeat. History seems to indicate that nations "drunk with victory" are not good "Kingdom of God builders." We have helped demonstrate that at least once ourselves.

2. If God is "in this war" in the sense Mr. Sheldon indicates, is he necessarily "on our side"? Review objectively the past 300 years: the white race subjugating and exploiting a large part of the planet, one-seventh of the world's population owning or controlling about 80 per cent of the world's resources, and over half the world going to bed hungry every night. If God is in this war in the sense that Mr. Sheldon says he is, then may he have mercy on us.

3. I, too, am convinced that God is in this war. God is always in the midst of any conflict. He opposes evil but is never against the person. Just so, in war God is not for one side as against another. In Germany, Italy and Japan, God is for his children, but the error of the Axis philosophy will break itself upon his eternal law.

But let us remember that that applies to us as well. God is for his children in the United Nations, and for everything which is in accord with his will; but he is against everything which is not in accord with his will and purpose. And wherever we miss the will of God in our country and in the United Nations, we too shall break ourselves upon his law.

Merom, Ind. CARL J. LANDES.

Flag Etiquette

EDITOR THE CHRISTIAN CENTURY:

SIR: About a year ago we dedicated two pulpit flags, a Christian flag and an American flag, giving the Christian flag the place of honor on the authority of a major in our congregation. This major is now away in active service and a retired colonel comes forth to say we are wrong. He was in the service before the other man, so he says he knows more. He says that the war department is the authority on flag etiquette.

I would like to have documentary evidence that I can use at least to balance the evidence on the other side. If you can tell me where to get it, I will appreciate it.

Perhaps you get enough criticism to keep you humble, so I would like you to know that I appreciate The Christian Century and its challenge to thinking.

First Baptist Church, Kokomo, Ind. CLETIS R. BROWN.

NEWS *of the* CHRISTIAN WORLD

Electors to Sift Charges of Graft

Kentucky Senator May Be Beaten by Swimming Pool Gift—Drys Prove Theft of Election

(Correspondence from Kentucky)

BEREA, Aug. 1.—Preliminary returns from the Democratic primary in Kentucky today give Senator A. B. Chandler a 3-to-1 lead over his only opponent, John Y. Brown, Lexington attorney, as the party's nominee for the Senate. It has been a brief and bitter campaign. The issues of Mr. Brown were largely charges of political corruption on the part of Mr. Chandler. That the latter accepted from a large contractor doing defense work an elegant swimming pool at his "lodge" in Versailles was admitted both by the contractor, Ben H. Collings, and himself. Whether the value was $10,000, as asserted by Mr. Brown, or $1,800 (later raised to $3,600) as asserted by the contractor, was made less of than the fact that the pool was built long after all private building in excess of $500 was prohibited except on priority order and the fact that it consumed steel, brass and rubber long after these items were rationed. It was also charged and confirmed that the contractor received $2 a cubic foot more on an ordnance contract than another contractor on the same job, netting him about $500,000 more than would have been the case at the lower price. The Truman Senate committee and the War Priorities Board, after brief investigations, exonerated the senator—actions called "whitewash" by his opponents. Kentucky's senior senator, Albin Barkley, supported Chandler, as did President Roosevelt. Republicans, who would normally expect defeat, believe they can win the November election.

* * *

Prove Graft by Wets In Harlan Election

Kentucky continues to go dry, county by county. Among the latest victories of the prohibition forces was the ruling of the court of appeals that the March 28 election in Harlan county, where the liquor forces showed more votes, was in effect stolen by the wets. The drys produced about 400 witnesses to testify that they did not vote despite the fact that their names appeared on ballot stubs. Also it was shown that numerous dead and long absent citizens were represented as voting. The leader of the fight for prohibition was W. J. Bolt, pastor of the Harlan Baptist Church.

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Kentucky Education Gets Federal Aid

The war has taken 37 per cent of the male teachers in Kentucky public schools. The shortage is being met in part by returning retired teachers to active service and in part by issuing emergency certificates to those who are not qualified according to traditional standards. This comes at the moment when Kentucky has far more money to spend for public education than she has ever had before. The federal government has allotted $14,250,000 for 1942-43 to supplement the state's budget of about $10,250,000. Another bit of encouraging news in Kentucky is that the state is permitted now for the first time to spend its educational funds on the basis of need rather than on a strictly per capita basis.

* * *

Clergy Divide Three Ways on War

A survey of Louisville clergy reveals an almost even three-way split on the issue of the church's role in this war. One part holds that the church should be all-out for this war; another believes that, although war is evil and unchristian, Christians have no adequate alternative to supporting this war; and the remaining third holds that the proper function of the church is not to support this or any other war but rather to speak to the eternal spiritual needs of men.

* * *

Objector Wins An Appeal

The first decisions of the presidential appeal board on cases referred under the Selective Service Act include the case of Eugene Hester Thompson, Jr., instructor in Kentucky Wesleyan College, whose local board had refused his request for classification as conscientiously opposed to military service of all kinds. The state director of Selective Service, Col. F. D. Rash, appealed from the local board, and the presidential board granted Thompson's request.

WALTER W. SIKES.

Treasury to Issue 'Civilian' Bonds

Inauguration of a plan whereby pacifist religious sects will be able to help finance government activities not directly concerned with the war through agriculture and conservation projects, will be announced by the treasury department soon. Under the plan, already launched in some sections, conscientious objectors may invest in "civilian bonds" instead of war bonds. The Mennonite Central Committee, with headquarters at Akron, Pa., the Brethren Service Committee and the American Friends Service Committee have been instrumental in promoting the plan and can give information on it. The civilian bonds will be issued in denominations of $50, $100, $500 and $1,000, plus a carrying charge of $1.50 for each bond. The Provident Trust Co., Philadelphia, will act as issuing body. In plants where the payroll deduction plan is in operation, money deducted for war bonds will be earmarked for civilian bonds instead, if the employees so desire.

Noted Chicago Educator Dies in California

Dr. J. Hayden Tufts, former acting president of the University of Chicago and one of its original faculty members, died on Aug. 6 at Berkeley, Calif., at the age of 80. Dr. Tufts was one of America's leading philosophers.

Seek to Shift Liquor Blame

Canadian Authorities Fear Wartime Wrath of Drys—Move Japanese to Inland Labor Camps

(Correspondence from British Columbia)

VICTORIA, B. C., Aug. 2.—Governing bodies of the churches in this province, meeting prior to the vacation season, were characterized by vital discussions and strong resolutions with respect to the liquor traffic in Canada and to governmental apathy concerning it. In the face of the seriousness of the question, the governments, dominion and provincial, are at their wit's end to transfer responsibility. In a letter to the Canadian Temperance Federation in January of this year, the minister in charge of such matters for the Canadian government wrote: "It is now settled beyond dispute by a long series of judicial decisions that the regulation and sale of intoxicating liquors is within the exclusive jurisdiction of the provinces." A delegation of which the writer was a member, waiting upon the provincial cabinet in Victoria in the early spring, was informed that the main responsibility rests with the dominion government.

* * *

Liquor Interests Give To Campaign Funds

This situation prevails in spite of the obvious personal sympathy with the temperance cause of the responsible ministers in both governments. Failure to act in curtailing the traffic and the anxiety to deny responsibility are probably to be accounted for on the basis of the control of governments by liquor interests through the contributions of those interests to the campaign funds of the old-line parties. There can be no doubt that this system constitutes one of the main menaces to Canadian democracy. The voice of the people is therefore often silenced or reforms are stillborn. So while we fight Hitlerism abroad his doctrines gain acceptance at home. This policy of the old-line parties, if persisted in, will undoubtedly lead to their eventual overthrow. This is recognized even among many of their stoutest friends.

* * *

Minister Attacks Shipment Of Liquor

It is doubtful whether a more courageous or cogent speech has been delivered in the Canadian House of Commons in recent years than that given by A. M. Nicholson, M. P. for MacKenzie, Sask., a minister of the United Church of Canada. He is also a member of the Canadian Commonwealth Federation party, which is usually thought of as representing the extreme left in Canadian politics. He drew attention to the undermining of the war effort which is involved in using shipping space for liquor, and said: "When it was necessary to send materials to Hongkong, the best that could

be found were boats traveling at eight knots an hour, boats that did not reach Hongkong with those essential materials in time for them to be used by the brave defenders of that strategic point."

* * *

Oppose Placing Industrialists In Government

Mr. Nicholson also scored the appointment, as a dollar-a-year man, of "the president of a company that has done a large export liquor business, Mr. E. P. Taylor." A recent meeting of the Vancouver and New Westminster district trades and labor council decided to ask the trades and labor congress convention to "oppose strongly the action of the government in transferring government authority to industrialists and millionaires whose past has been one of hostility to labor and whose present power is a serious menace to Canadian democracy."

* * *

Japanese Comfortable In Camps

The Japanese have now been moved from coastal areas. The men are employed in building roads in the interior and women and children with some younger and older men are centered at various points in British Columbia. The writer visited one of these points a few days ago and found a clean, orderly community of 300 whites and 1,000 Japanese, with everyone apparently happy. A Japanese minister of the United Church of Canada ministers to his people there. Opposition members in the House at Ottawa have complimented the government on the manner in which the evacuation has been carried out. There were some minor disturbances in the process, but fewer than expected.

* * *

And So Forth

The shelling of a lonely cable station on the west coast of Vancouver island, and the apparent torpedoing of a ship 50 miles from Victoria, aroused no general anxiety and caused no additional restrictions. The naval victories of the Coral sea, Midway island and Kiska have made for a feeling of greater security as to the mastery of the situation by our defenders and especially by the American fleet and airforce.

A recent visitor to this province from Toronto, T. T. Shields, charged the Roman Catholic Church with sympathy with the Axis forces. The Roman Catholic bishop of Vancouver island petitioned the minister of justice at Ottawa to prevent Dr. Shields from speaking in Victoria. This petition was not granted and gave splendid publicity to Dr. Shields. Those who have the interests of Protestantism at heart seem to be of the mind that Protestantism's future effectiveness is bound up with fostering its own vital life, now admittedly rather low and confused, rather than in exploring the alleged perfidy of Rome.

J. B. Skene, who has completed his term as moderator of the Presbyterian Church in Canada, has returned to his pulpit, Central Presbyterian Church in Vancouver. Visiting preachers in summer months in this province include Drs. Blake and Middlemiss from Pasadena, F. H. Olbert of Detroit, Willard Brewing and Oswald Smith of Toronto.

HUGH MCLEOD.

Shipping Losses Kept a Secret

Facts Withheld from British Public—Methodists Call for Christian Unity —News from Dr. Schweitzer

(Correspondence from England)

LONDON, July 21.—It was not found practicable, after Parliament's secret session on shipping, to issue any statement to the public. But in many ways it has been brought home to us that shipping is one of our two most serious concerns, the other being the production of arms. No demand of any kind is made upon us which is not directly related to shipping. Whether it is a call to miners to give us more coal, or to householders not to waste anything, or to farmers to help each other in harvest time—all these demands are means of helping in the battle of the Atlantic, the one battle upon which everything depends. The question whether our imaginations would work more effectively if they were provided with the facts about the tonnage now being sunk is one to which different answers are given.

* * *

Methodists Stress Need of 'Catholic-Mindedness'

The Methodist conference in Manchester lasted for only five crowded days. It was shown that the planning for postwar conditions had been proceeding steadily, and that the aims and ideals of the "Forward Movement" were catching hold of the common people in the churches. War conditions had constantly to be taken into account, whatever department was under review. Nine ministers and seven deaconesses are to be set apart for work in munition areas. It was reported that 1,277 churches and 242 manses have suffered war damage. The conference president, W. T. Noble, declared his conviction that divisions which make for exclusiveness are not only a source of weakness where there might be strength but in the most terrible sense a tearing apart of the body of Christ. As Methodists, he said, "we claim, and rightly, our place in the holy catholic church. In the light of our origin, our heritage and our world-wide distribution, are we as catholic-minded as we should be? We should be taking a much stronger lead in the movement to bring together the severed parts of Christendom." Such language is heard in many church assemblies today. This is one of the significant phenomena in the life of the church at the present time.

* * *

Health Insurance in Force For 30 Years

Mr. Lloyd George must remember, with legitimate pride, that it is now 30 years since the National Insurance Act of 1911 came into effect. He will not have forgotten how bitter and widespread was the opposition and how dire the calamities prophesied. It was to be the beginning of compulsory state insurance against ill-health and unemployment. The experience of 30 years has made the country profoundly grateful for the bold beginnings, and has also indicated where the provisions for national health need amending. At this moment an inquiry into the adequacy of our social services is proceeding under the presidency of Sir William Beveridge. It is probable that the range of the medical service will be enlarged. Physicians have come to see that, though they could not do all they wished under the national insurance scheme, it enabled them to attack ill-health on a much broader front than formerly. The ingenious use of the Friendly societies as a means of distributing sick benefits has proved successful, though it was severely criticized in the beginning. In November 1911, 20,000 people thronged Albert Hall to protest against the new, revolutionary proposals and to vow solemnly that they would never lick stamps. Time has led them to lick many stamps. Today more than 20,000,000 are entitled to benefits.

* * *

T. S. Eliot Comments On Education

In the *Christian News Letter,* Mr. T. S. Eliot writes some notes upon the plans for education proposed by Labor and the Liberals and those still to come from the Conservative party. He points out that all of them assume that education is a commodity with the nature of which we are familiar, and that the chief problem is a shortage in the market and inefficient distribution. But that is not the only problem, he declares; we cannot rely on educational development alone to improve the quality of our culture. Would adult education do away with the craze for astrology, for example? He has no confidence that it would.

* * *

Albert Schweitzer Sends News from Africa

When the hall and organ in Plymouth were destroyed last November, it was recalled that Albert Schweitzer had lectured there and played that organ. One who wrote to him about the incident received a characteristic reply from Africa. Dr. Schweitzer remembered not only his visit and the beauty of the organ but the names of the organist and other Plymouth friends. He adds: "Here all goes well. Naturally my colleagues and myself are tired by a too long stay on the equator, but our health is fairly good. We have enough to eat and much work." The doctor is busy with his book on philosophy. His wife joined him in Africa at the outbreak of the war. She has to be "foreman," painter, tailor, gardener, cook. She was hopeful that despite the menagerie of pets the rose trees would survive, "as the monkeys don't run about free now but are attached to the trees by long chains." Another letter from Dr. Schweitzer tells of a pet parakeet which roams the palm trees all day and comes back to its perch at night. It is still possible for the friends of Dr. and Mme. Schweitzer to send gifts to his hospital in the Free French territory.

* * *

And So Forth

American readers will be especially interested in those parts of L. P. Jacks' *Confession of an Octogenarian* which tell of the author's debt to such American teachers as Josiah Royce, Charles Eliot Norton and George Palmer.

The World Congress of Faiths held its seventh annual meeting in Birmingham July 17-21.

EDWARD SHILLITO.

Gideon Bibles Go to Forces

Christian Traveling Men's Convention Gives Scriptures to Men in U. S. Armed Services

(Correspondence from Northern Ohio)

CLEVELAND, Aug. 3.—Zeal for old-fashioned personal religion and a determination to get the Bible into the hands of members of the armed forces characterized every session of the 43rd annual convention of the Gideons, International, here last week. Nearly 1,000 commercial travelers and business executives, every one professing a saving Christian faith and holding active membership in a Christian church, spent four days on ways and means of paying for and distributing the Scriptures to soldiers and sailors, prisoners, patients in hospitals, hotel patrons and others often overlooked.

On Sunday 184 Gideons appeared in Protestant churches, some speaking before adult classes and youth groups, but the majority occupying pulpits in morning services. Among these were John H. (Daddy) Nicholson, 83, of Denver, one of the founders of the Gideon Society at Janesville, Wis., in 1899; S. A. Fulton of Milwaukee, six times international president; Charles J. Pietsch of Honolulu, coordinator of the New Testament program and chairman of the Hawaii Federal Housing Authority; A. E. Lewis of Eau Claire, Wis., present president of the society; and A. C. Feigert of Van Wert, Ohio, who now heads the organization's activities in his state.

* * *

Dedicate Bibles and Testaments

The climax of the convention occurred on Sunday afternoon when 12,500 Bibles and Testaments were publicly dedicated before being given away. Stacked in a huge "V" on the stage of Public Music Hall, they presented an impressive sight with a huge American flag in the background and a cross on either side. They were formally received by Chaplain C. J. Bergstrom of Fort Knox, Ky., in behalf of the armed forces.

R. G. LeTourneau, Gideon past president and head of a gigantic machinery firm at Peoria, Ill., said it would take more than machinery to "get the world out of the mess we are in." He spoke to nearly 1,200 at a banquet on Saturday night, prescribing "God power" to control man power, as the latter must be used to control horse power. Although the delegates displayed a marked leaning toward conservatism and an aversion to socialized religion, one might well wish some small measure of their consecration for all the laity of the Protestant churches.

* * *

Churches Minister to Departing Service Men

Early returns from a survey being taken by the Cleveland church federation indicate that nearly all churches undertake to keep in close touch with their young men in the army and navy. About three-fourths give each man either a Testament or a booklet for devotions. About the same number have an organized plan for letter-writing, including periodical letters from the pastor. More than half mail bulletins and other printed matter. Through its religious work department the federation gives each inductee a letter counseling him to keep in close touch with his own church or synagogue and to become acquainted with his chaplain.

Two churches have recently rated feature stories in the newspapers for their attention to service men. David S. Lamb, minister of South Euclid Methodist Church and himself a veteran of the First World War, sends a weekly service letter containing news of the congregation to each of 40 young men. Trinity Baptist Church, Harry B. Parrott, minister, has dedicated an honor roll consisting of pictures and signatures of the young men who have gone from the congregation, grouped in a large frame in the church foyer.

None of the clergy consulted consider this work other than a vital ministry to individuals who belong to their flocks, offering encouragement, thought and prayer until they return. Although Cleveland is one of the larger defense industrial centers, the same survey indicates that no more than a half-dozen churches conduct special services for defense workers. Most clergymen depend upon routine schedules and pastoral work to discover and serve defense families.

* * *

Jews Invite Christians to Memorial Service

Members of Cleveland's Christian churches were invited to participate in a memorial for the victims of massacres in nazi-controlled countries, under the combined auspices of Reform, Conservative and Orthodox Jewish organizations, in observance of Tisha-B'av, Jewish day of mourning. A capacity crowd filled the temple. Participating rabbis included A. H. Silver, Rudolph M. Rosenthal, Armond E. Cohen and David L. Genuth. Dr. Silver called for "action, attack, determined assault upon the would-be destroyers of our people and of all mankind."

* * *

And So Forth

The Salvation Army spent $271,000 on a program of "humanity and Christianity" for Greater Cleveland last year, earning $218,000, according to a report by Brig. William A. Spatig, commander of the Northeastern Ohio division.

Walter G. Williams, who has been pastor of Epworth Methodist Church, Massillon, will become professor of Old Testament at Iliff School of Theology, Denver, in September.

Episcopal Church of the Epiphany, Euclid, has occupied its new $30,000 building at Lake Shore Blvd. and E. 210th St. Jerry E. Carpenter is rector.

Ralph E. Fall has come from Akron to serve as rector of Grace Episcopal Church, formerly Grace Church South.

Edward L. Schalk, of Iowa and Princeton Theological Seminary, is the new minister of Community Presbyterian Church, Lakewood.

Edwin McNeill Poteat, minister of Euclid Avenue Baptist Church, has been elected president of the ministerial association of Greater Cleveland.

O. M. WALTON.

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ABINGDON-COKESBURY

Queen Is Feted at Boston Dinner

Dutch Ruler Visits Old Capital—Bainton Defines Basis of World Order —Maurer Closes Pastorate

(Correspondence from New England)

BOSTON, Aug. 1.—Queen Wilhelmina of the Netherlands has taken up residence on an estate in Lee, Mass. On July 19 she made a brief visit to Boston in an armored car with bullet-proof glass two inches thick and guarded by state police and secret service men. Governor Saltonstall gave her a dinner in the magnificent Tapestry Hall of the Museum of Fine Arts. The scene was one of feudal splendor, with gleaming silver and crystal, rare sixteenth century tapestries and Dutch music. In an adjoining hall, Dutch paintings, including four magnificent Rembrandts, were arranged. The governor welcomed the queen as an evidence of the unity which joins the two nations in the common cause.

* * *

Maurer to Close Pastorate In New Haven

To have had only 12 pastors since 1638 is the record of the First Church of Christ in that Puritan colony, New Haven. Now Oscar E. Maurer, the twelfth, has announced his resignation. It will take effect June 30, 1943, and was announced now so "that there may be ample time to secure a successor with no interruption of the church's leadership or program." His pastorate of 34 years, exceeding the 25-year average of his predecessors, has been notable. Under him an "open-house policy" was adopted. The historic meetinghouse and its crypt were made available to the public daily. Weekday services are held for business people, and open-air services in the summer. The first church forum and first church institute in the city were organized. In 1938, Dr. Maurer reviewed the history of church and community in a series of sermons, which were published in the press and reprinted in book form. He has served since 1910 as chaplain of the Governor's Foot Guards, and was with the A. E. F. in France in 1918. He has been a director of the public library and other local institutions, and of the New Haven council of churches and interfaith committee. His own Congregational denomination has honored him with the recording secretaryship of the Board of Foreign Missions, and in 1938 with the moderatorship of its National Council.

* * *

Says World Order Must Rest on Religion

At the New England Institute of International Relations, held last month at Wellesley College, Roland H. Bainton, professor of church history at Yale, struck a new note in the discussion of possible postwar conditions. The new world order, he insisted, must be based on something deeper than human good will and covenants. World government must be based on the fact that all men are brothers because they are the sons of one divine Father, and on recognition of divine government. The essential ideals are three: the moral order of the universe, the unity and dignity of man and the derivation of justice from the moral order, not from power. All three rest on a religious basis. Stripped from that they are weak. We face the contrary theory of materialistic evolution and the Machiavellian idea that prince and state can do no wrong. "But reliance on mere power cannot gain the great freedom, freedom from fear." These Christian principles must be more than asserted. They must be demonstrated by feeding hungry Europe even before war ends. We must repeal the Oriental Exclusion Act and invite Latin American nations to share in the control of the Panama canal.

* * *

And So Forth

Ford Hall Forum celebrated the 75th birthday of its founder and president, Dr. George W. Coleman, with dramatic skits portraying his achievements. No speeches were permitted, but distinguished friends wrote congratulations. De Witt G. Wilcox, M.D., said: "Few men have done more for their fellow men. The world is better for your living."

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Set Up Pacifist Research Bureau

Group Plans Probe of Postwar Policy—1,000 Friends Attend Conference—Lutheran Mission in Centenary

(Correspondence from Philadelphia)

PHILADELPHIA, July 30.—The Pacifist Research Bureau has recently been organized with offices here at the Quaker headquarters. Harrop A. Freeman, a lawyer, is full-time executive director. It aims to analyze postwar problems from the pacifist point of view. Its board of 35 are members of the chief pacifist churches and groups throughout the United States. An advisory board of 10 to 15 experts will outline, direct and supervise the research. Research has already been started on religious principles and the peace treaties; peace aims and proposals for postwar international relations; feeding, relief and reconstruction; means of implementing the world order or organization; ethnic and cultural change; transition from war to peace.

* * *

1,000 Friends Attend General Conference

Despite travel travails and wartime restrictions, over 1,000 Friends registered in attendance at the biennial Friends' General Conference at Cape May, N. J., for the 50th anniversary session. Bliss Forbush of Baltimore succeeded Arthur C. Jackson as chairman. Among the speakers who discussed the conference theme of "Toward a Free and Generous World" were Carl J. Hambro, for 16 years prime minister of Norway and for several years president of the League of Nations Assembly, Patrick Murphy Malin, Robert Lee Humber, Stanley Yarnall, Bennet F. Schauffler, Richmond P. Miller, John W. Nason, William W. Comfort, Thomas E. Jones, Howard E. Kershner, Everett R. Clinchy, Esther Holmes Jones, William Mackensen and Clarence E. Pickett. Ten round table conferences were held each day. J. Barnard Walton was thanked for his longtime service as executive secretary. Considerable discussion arose from Humber's resolution for a federated world government. With a preamble that calls for victory by the United Nations it will at an early date be introduced into the Pennsylvania legislature.

* * *

CPS Campers Leave For Puerto Rico

Plans have been announced for the first group of c.o.'s from the Civilian Public Service camps to leave the states and work under the Brethren Service Committee with the Puerto Rican Reconstruction Administration. These 13 men are going by plane to help in Puerto Rican health projects. Fifteen CPS campers have also been assigned to service in the East Virginia Mental Hospital, Williamsburg, Va. Their wives have volunteered to serve with them. Other campers have been sent to help the Connecticut valley farmers under the Farm Placement Bureau. A new graduate CPS camp has been opened at the department of agriculture research center at Beltsville,

Md., by the National Service Board for Religious Objectors. It is under the joint responsibility of Friends, Brethren and Mennonites. Each Beltsville camper must have at least two months' experience in another CPS camp.

* * *

Student Peace Service Has 199 Summer Volunteers

Under the Student Peace Service of the American Friends Service Committee, 77 men and 12 women have been at work as summer volunteers in various U. S. towns and in Mexico. In the latter country they have dug ditches, worked on sanitation and laid water pipes at Veracruz, built a model village out of adobe at La Paz, and organized children's playground activities at Durango and Torreon. All have sought to interpret and stimulate international good will. In the words of Congressman Arenas to the mayor of Torreon, "Would that all men round the world had this philosophy of life and conduct, for then the tragedy of war would not have fallen on humanity."

* * *

And So Forth

Lutherans are observing the 100th anniversary of their missions in India. Christian F. Heyer was sent out in 1842 by the Pennsylvania ministerium.

Oliver J. Hart, bishop-coadjutor-elect of the diocese of Pennsylvania, will be released from his chaplaincy duties at Camp Dix, to begin his diocesan duties in the fall.

CHARLES DANIEL BRODHEAD.

Canada Aids Its Medical Students

Grants Appeal for Soldier's Pay—Tea, Coffee on Quota Basis—Financial Support of Church Increased

(Correspondence from Montreal)

MONTREAL, Aug. 6.—The effects of the war were felt in Canada in several ways this week. Medical students, who for two years have been seeking government assistance to complete their now shortened and intensive courses, which give them no chance for earning part of their living, won their case. The government announced that medical students in the fourth, fifth and sixth years who sign up for service with the armed forces will be granted assistance. For the remainder of their course they will receive private's pay of $1.30 per day, plus a daily subsistence allowance of $1. Hundreds of medical students from McGill and other universities will take advantage of this scheme.

* * *

Tea and Coffee Rationed

Tea and coffee have been rationed since the beginning of the week. The quota is one ounce of tea and four ounces of coffee per week for each person over 12 years of age. Under present conditions it takes a tea ship four months to reach Canada, and government officials state that they have received no advice that any tea cargoes are now en route. With only three months' supply of tea on hand, it was necessary to ration it. Credit sales of milk have been stopped by order of the Quebec dairy commission, with approval of the Wartime Prices and Trades Board. Purpose of the order is to make the best use of available labor, gasoline and delivery facilities by eliminating non-paying customers, and to conserve the limited supplies of milk.

* * *

Cost of Living On Upgrade

An increase of 1.2 points in the adjusted cost-of-living index was announced this week by the dominion bureau of statistics. The index is the basis of calculation for compulsory cost-of-living bonuses payable to Canadians earning up to $2,100 a year in commerce or industry. The bonus is figured on an increase of 25 cents for each full point of rise in the cost of living on a basic salary of $25 per week. Exemptions from the cost-of-living bonus include clergymen, government and municipal employees, persons engaged in horticulture, agriculture, fishing and hunting, and domestic servants.

* * *

Church Finances Show Gain

The general revenues of the United

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AT ALL BOOKSTORES • CHARLES SCRIBNER'S SONS, NEW YORK

Church of Canada were up $32,000 by the end of July as compared with the same period last year, it was reported yesterday by Dr. William Munroe, secretary of the Montreal and Ottawa conference of the United Church. This despite the fact that 150 ministers and not less than 125,000 members or adherents are on active service. Approximately $1,100,000 has been raised by the church war savings campaign, in which 25-cent war savings stamps have been sold, the proceeds when received from the government to become the property of the church, to wipe out the accumulated deficit of $1,700,000 in the missionary and maintenance fund. An appreciable surplus is anticipated by the United Church this year.

* * *

And So Forth

Rev. Philip B. Clayton, C.H.M.C., who was recently chaplain to the Anglo-Saxon tanker fleet and founder of the Toc H, is visiting Government House, Ottawa, as the guest of the governor general and Princess Alice.

DeCourcy H. Rayner.

Left Wing Group Appoints Leader

United Christian Council for Democracy Secures Secretary—Financial Crisis Creates Federation Shakeup

(Correspondence from Eastern New York)

Albany, Aug. 3.—Richard Morford has resigned as executive secretary of the Albany federation of churches to become executive secretary of the United Christian Council for Democracy. His headquarters will be in New York. The council is a combination of various church-related but independent and left-wing councils for social education and action. The oldest of these are the Methodist Federation for Social Service and the Episcopal Church League for Industrial Democracy. Added to these in recent years have been the Baptist Rauschenbusch Fellowship, the Presbyterian Fellowship for Social Action and the Evangelical and Reformed Council for Social Reconstruction. Founded in 1936, the U.C.C.D. purposes to bring together for education and radical social action members of all the Christian churches who are interested in expressing the social imperatives inherent in the Christian religion. The executive position is a new office, and Mr. Morford's appointment represents an attempt to make the program more effective. Harry F. Ward, Reinhold Niebuhr and William B. Spofford are among the founders of the U.C.C.D.

* * *

Campaign Failure Causes Federation Shakeup

As a union of 35 Protestant churches working through four previous organizations now functioning as departments, the Albany federation of churches was launched a year ago. Mr. Morford became the executive secretary Jan. 1, 1942. The failure of the financial campaign in May and June of this year has seriously handicapped the new organization. As a result of this and the demands of the war effort, several of the officers and members of the executive committee have resigned. The new president is Brewer Burnett, pastor of the Fourth Presbyterian Church of Albany.

* * *

Secure Religious Education Director

The city council of religious education has chosen J. B. Kirby, Jr., of Bridgeton, N. J., as a director. He will begin work Aug. 15. Mr. Kirby is a Methodist clergyman, a graduate of Yale University and of Drew Theological Seminary. He will have charge of the city weekday religious schools, leadership training and other programs. By Sept. 1, Mr. Kirby will be the only executive in the federation program. Mr. Morford was also the pastor and director of the House of Friendship of the Protestant Family Welfare Association. His resignation leaves that work without a leader. Howard L. Rubendall, pastor of the First Presbyterian Church, will look after the work of the Student Christian Association in a volunteer capacity in place of Miss Helen Curtis, who also resigned in June. A strong group of laymen has gathered around the new president of the federation in the emergency to see the program through.

* * *

Queen Visits Church In Albany

Queen Wilhelmina of Holland visited Albany on July 27. She was the first Dutch monarch to come here since the Dutch occupied this region 333 years ago. In the reception party was M. Stephen James, pastor of the First Church in Albany. The first place visited was the old church established by the Dutch settlers in 1642 and now observing its tercentenary. The queen inspected the ancient Dutch relics in the church, including the silver service presented by a former Netherlands ruler. Albany was formerly called Fort Orange in honor of the queen's famous ancestor, William of Orange, but was renamed Albany when the British took possession in 1664.

* * *

And So Forth

It is to be hoped that the present emergency will cause some church mergers

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Friendly Enemies (UA) James Craig, Ilka Gruning, Charles Ruggles, C. Winninger	*Comedy,* in World War I setting, about two German-Americans who differ on loyalty to kaiser until loyal one sees light through near-tragedy.	Interminable talk with little action makes for repetition, tediousness. Characterizations are done with sympathy and humor. *Pleasant, tolerant but uninspired.* M, Y
In Old California (Rep.) Binnie Barnes, Albert Dekker, John Wayne	*Western.* A young pharmacist goes west, leads pioneers in ridding settlement of crooks.	More ambitious than average of its kind, but still a *routine western.* M, Y
Men of Texas (Univ.) Leo Carillo, B. Crawford, Jackie Cooper, Anne Gwynne, Robert Stack	*Historical.* Adventures greet "Yankee" journalist and photographer when they go to Texas to investigate rumors of rebellion just after the Civil War.	Ramifications of plot are never quite clear, particularly the post-mortem part played by Sam Houston, but because of settings, action, an able cast, film becomes a *superior western.* M, Y
Miss Annie Rooney (UA) William Gargan, Guy Kibbee, Dickie Moore, Shirley Temple,	*Comedy.* Poor girl meets rich boy to the tune of jitterbug vocabulary and much to-do about a synthetic rubber formula which eventually makes girl also "upper crust."	Naively concocted on the Cinderella theme, artificial and stilted in presentation. *Innocuous, and probably entertaining for* Y, C
Pardon My Sarong (Univ.) Bud Abbott, Virginia Bruce, Lou Costello, Robert Paige	*Farce.* The comedians steal a bus, drive into the Pacific, end up on typically movie South Sea island.	First part is good Abbott and Costello nonsense; the "sarong" portion, with its serious presentation of Negro dance art by Katherine Dunham, is somehow out of place. *Not up to the pair's standard.* M, Y
They All Kissed the Bride (MGM) Melvyn Douglas, Allen Jenkins, Roland Young	*Comedy.* The usual woman executive who discovers that her employees have rights and that after all she wants only a dominating husband.	Often suggestive, frequently cheap and in bad taste, always elaborately set and costumed, this is yet another film showing the female as impossible until she gets drunk, whereupon she becomes delightful. *Offensive.*

BEST CURRENT FILMS

For Family: The Courtship of Andy Hardy, Fantasia, The Gold Rush, The Great Commandment, Hello Annapolis, It Happened in Flatbush, The Vanishing Virginian.

For Mature Audience: Citizen Kane, Crossroads, The Forgotten Village, How Green Was My Valley, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Magnificent Ambersons, The Man Who Came to Dinner, Mr. Kipps, Mr. V., Mrs. Miniver, My Favorite Blonde, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Target for Tonight, Ten Gentlemen from West Point, This Above All, To Be or Not To Be, The Tuttles of Tahiti.

The writer recalls the merger of the Baptist and Presbyterian churches of Fayetteville, N. Y., in 1917, when the Baptists had a preacher and no coal and the Presbyterians had coal in the church bins but no preacher. The churches united and have been together ever since.

Usually 83 is looked upon as beyond the age for retirement. In the case of Robert W. Chestnut, it represents the time for beginning a new career. Mr. Chestnut resigned the pastorate of the Reformed Presbyterian Church of Duanesburg, where he has served for over 30 years, to take up direction of the publication of the *Advocate*, national paper of the Reformed Presbyterian Church. He is succeeded at Duanesburg by Alfred E. Parsons of Nebraska.

GEORGE L. CUTTON.

Open Chapel In Loop

Large Office and Theater Building Is Secured by Catholic Order

CHICAGO, Aug. 10.—A large Chicago theater with a seating capacity of 1,100 and the entire building in which it is housed, located in the heart of the city, has been purchased by the Franciscan Fathers for $600,000. They propose to establish a Catholic chapel in the theater auditorium and a mission center and monastery in the remainder of the building now occupied by offices. The building is gothic in architecture and ten stories in height. It was formerly the property of the Marshall Field estate. It is planned that the new loop Catholic church shall be a shrine of perpetual adoration of the blessed sacrament. In addition to the monastery and the mission center, the building will house the office of the Laymen's Third Order of St. Francis, the Laymen's Retreat League, and the home and foreign mission agencies of the Franciscan Fathers. It also will provide quarters for visiting clergy. Chicago is increasingly being made aware that it is the largest Catholic city in America.

* * *

Investigate the Status of University of Illinois

The University of Illinois has acted to break the controversy between its board of trustees and Attorney General George F. Barrett by inviting the American Council of Education to investigate and report on the "educational, research and professional status of the university." The board of trustees has voted $4,000 for this inquiry. The nationally known educators selected by the council will spend a period of several weeks of fact-finding on the university campus. Barrett has charged that the university board of trustees is dominated by politics and as a result the university has been "on the downgrade since 1934." He has held up the $9,000-a-year salary of the university's attorney, Sveinbjorn Johnson, on the ground that Johnson had until recently held a $6,500 post under the federal government at the same time he was serving as university counsel. He also charges that one of the board of trustees was serving as Johnson's assistant in this federal post.

* * *

'Tribune' Scores Civil Service Commission

The *Chicago Tribune* in an editorial of July 27 had this to say about the civil service commission which acquitted Captain McCormick and "his three blind mice of the morals squad" after evidence was submitted of their continued dereliction of duty and falsification of reports: "The three members of the civil service commission ought to be kicked out of office. . . . Chairman Geary, chieftain of the '47 Hungry Gearys,' is a despicable spoilsman; Commissioner Green is a legal clown and a political renegade; and Commissioner Ronan, insofar as his knowledge of the civil service goes, is an amiable chump who might as well be sitting around the fire station as around the commission's office." Whatever side of the question Colonel McCormick's *Tribune* happens to be on, it rarely tries to be subtle.

CHARLES LESLIE VENABLE.

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TOPICS: Race vs. State in Germany, Prisoner's Camps, Refugees; Religious Liberty in Russia; Protestantism in Spain and Italy; Resistance in Norway, Struggling Youth, The Orthodox Churches, Clandestine Churches, British Churches as Centers of Reconstruction, etc.

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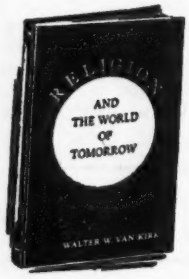


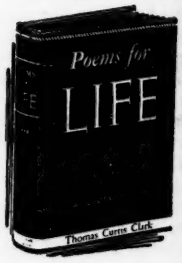
Toward a Just Peace

"It is a time for repentance, says Dr. Van Kirk. The churches must call attention to the paganism which grips our modern life and show that, if we persist in it, the conclusion of a second world war will merely mark the beginning of preparation for another more terrible conflict. Equality of opportunity must be provided for all people if justice is to prevail, and the religious forces must create a supporting public opinion for such a peace as will be just and durable."—*Crozer Quarterly.* **$1.50**

Prophetic Poems

Bishop G. Bromley Oxnam testifies to the value of this new anthology:

"This afternoon I sat down and turned the pages of *Poems for Life,* reading poem after poem. The poets of yesterday, the poetic prophets of today, men who sang in centuries gone by and those who envision centuries to come, are here. It is an inspiring volume, revealing at once an amazing range of reading and a heart responsive to the realities. Thanks for *Poems for Life!*" **$2.50**



The Amazing Story of Repeal

By Fletcher Dobyns

With its truly amazing revelation of the manner in which prohibition was done away after the First World War, this book is being read with new interest as the demand for wartime prohibition grows in volume and intensity. Timely! **$3.00**

Acts of the Apostles

By Halford E. Luccock

"An admirable demonstration of how to use the Bible in preaching. A generation of ministers that could make the Bible as interesting as this book does might revive the art of expository preaching, but with a distinctly American accent."—*Albert W. Palmer.* **$2.10**

Form and Freedom In Worship

By Clarence Seidenspinner

Dr. Seidenspinner is now the chief interpreter of the possibilities of worship that is brought up to the needs of today. He is no mere theorist, but an effective preacher and pastor. **$2.00**

Man's Quest for Salvation

By Charles S. Braden

"Readable, and reliable throughout. While little is said about the superiority of Christianity, it becomes clear, before Dr. Braden makes his final statement, that . . . the Christian way remains supreme."—*The Churchman.* **$2.50**

Man's Vision of God

By Charles Hartshorne

The author's main purpose is to present an idea of God, as loving and suffering on the cross, which meets fully not only the demand of the religious sense at its highest but also the demands of scientific philosophy. **$3.00**

Highland Shepherds

By Arthur W. Hewitt

The continuous demand for this book indicates its importance as a challenge to the churches to recognize the place of the rural and village church in American Christianity. After all, such churches minister to three-fourths of our population! **$2.00**

The Man Christ Jesus

By John Knox

"Emerson once wrote that a scholar is a man, thinking. In this book Dr. Knox has shown himself to be a Christian, thinking."—*Francis J. McConnell.* **$1.50**

Minister's Service Book

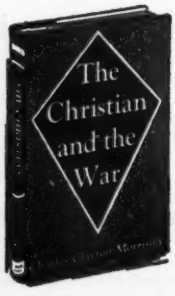
By James D. Morrison

In constant demand as the most complete, helpful and inspiring manual for ministers now available. **$1.50. Lea. $3.50**

The Business Administration of a Church

By Robert Cashman

A ready help for ministers who would put business into their pastoral activities. **$1.50**

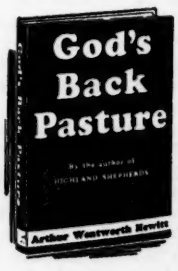


Realistic, Constructive

Radio commentators and headline writers, a dozen to the hour, are "interpreting" the war. But these "interpretations" bring to the Christian no light as to the real meaning of the conflict and no guidance as to what should be his attitude toward it. This book, with Christian realism, faces the Christian's problem and solves it constructively. **$1.50**

The Way to 'Prominence'

"Only a man who would not be anything else than a country pastor could write this book. . . . If a man 'will not *consent* to be *pushed* into urban obscurity,' but will persist in doing a successful work in the country, he will inevitably come into prominence in his profession! That's telling the devil of professional ambition where to go—to God's back pasture from which the widest landscape is to be seen."—*Christendom.* **$1.50**



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